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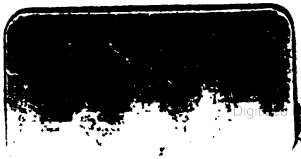
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A GRAMMAR

OF THE

KAFFIR LANGUAGE

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A GRAMMAR

OF THE

KAFFIR LANGUAGE

BY

J. McLAREN, M.A.

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PREFACE

It is now nearly twenty years since the author published, through the Lovedale Mission Press, an "Introductory Kaffir Grammar"—now long out of print—which led the way in an attempt to deal with the language in a simplified manner based on analytic treatment. Not long afterwards the Rev. J. Torrend published an "Outline of Xosa-Kafir Grammar," in which he, independently, arrived at the same general conclusions regarding the language as myself, though expressed in a different terminology. These main principles have since been very generally accepted by subsequent writers on Kaffir and other Bantu languages.

The present work, which is entirely new, has occupied my leisure time for several years past. What I have tried to accomplish is thorough first-hand investigation of the facts of the language, full and orderly exposition of the different parts of the grammar—Phonology, Accidence, Syntax, and Derivation—and exhaustive exemplification of forms and usages.

Every effort has been made to present the facts with the utmost possible clearness to the eye and to the mind. The needs of various classes of readers have had to be kept in view, and on this account, while an endeavour has been made to base the treatment on scientific method, the results are stated in as simple language as the subject permits.

In Part I. the Sounds of the language have been carefully studied, and a classification has been arrived at which not only sheds important light on the relations of the different consonant sounds to each other, but also reveals an interesting

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correspondence between the ordinary consonants and the various modifications of the peculiar sounds called "clicks."

In Part II. the main facts of the Accidence have been re-stated with such improvements as my further study of the language and increased experience in teaching have suggested, and very full illustration has been given of all the forms used.

In Part III. the Syntax of the language—a subject almost neglected hitherto—has been examined in detail, and the results presented in a series of definite propositions which have been arranged in an order corresponding to that followed in the Accidence. A good deal of matter of a syntactical nature is also included in the sections dealing with Auxiliary Verbs and with Conjunctions in Part II.

In Part IV. the position of Kaffir in the great Bantu family of languages and its relationship to other members of the family are discussed; an attempt is made to solve the difficult problem of the original nature and force of the Bantu noun-prefixes; the present use of these prefixes in Kaffir is considered in detail; and, finally, the processes of word-formation and the derivation of the various grammatical forms of the language are investigated.

A number of Appendices have been added, with the view of making the work more useful for study and reference; and a Vocabulary of about fourteen hundred of the most commonly used words—including all those used in Parts I. II. and III. of the Grammar—has been compiled. Three of the Appendices cover ground which has also been treated in Mr. Bud' Mbelle's "Kafir Scholar's Companion;" but as one of these was written and materials for the others collected before I had seen his book, and as my arrangement of the facts perhaps presents some advantages, I have thought it best to let them stand.

No separate exercises have been included, but the numerous series of illustrations have been so arranged that practice

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in translating from and into Kaffir can be obtained by the simple expedient of covering alternately the right and the left half of each page. The student who takes the trouble to commit to memory the words and phrases used in the text and illustrations will find himself possessed of a considerable vocabulary, which he can easily supplement by further reading and by conversation.

There has been no considerable addition to Kaffir literature during the last twenty years, with the exception of the productions of the newspaper press. Translations of several minor religious works have appeared, but the Revised Kaffir Bible and the Rev. Tiyo Soga's translation of the first part of the "Pilgrim's Progress" still remain the classics of the language. A fairly complete Bibliography of works in Kaffir and works dealing with Kaffir will be found in the useful compilation by Mr. Bud' Mbelle referred to above.

I have to express my great obligations to Dr. Kropf's invaluable "Kaffir-English Dictionary" (referred to in the text as the Dictionary), without the aid of which it would have been impossible for me to write Part IV. of the work and several of the Appendices, and also to Torrend's "Comparative Grammar of South African Bantu Languages," with its wide accumulation of conveniently arranged materials and its generally sound inferences from the facts collected.

J. McL.

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A GRAMMAR

OF THE

KAFFIR LANGUAGE

PART I.—SOUNDS

1. THE ALPHABET.

THE same alphabet is used in writing Kaffir as in writing English, but with the addition of a dot written over some letters to mark some uncommon sounds of these letters, as **ṅ**, **ṫ**, and the sign ', called the "aspirate," which is written after some consonants to indicate a forcible breathing-out in their pronunciation, as **b'**, **k'**. Several of the letters, however, represent quite different sounds in Kaffir from those which they represent in English.

Five of the twenty-six letters represent vowel sounds, **a**, **e**, **i**, **o**, **u**; eighteen represent consonant sounds; and three, **c**, **q**, **x**, represent peculiar sounds called clicks, which do not occur, at least as parts of words, in any European language. The clicks serve the same purpose as consonants.

Several sounds, which are simple in character, are represented by two letters, just as in English we use two letters to represent the simple sounds of *th* in thin and *sh* in show. One sound, which is the same as the English sound of *ch* in church, is represented by the three letters **tsh**. This sound has at least as much claim to be regarded as a simple sound as the sound represented in both English and Kaffir by **j**.

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2. VOWEL SOUNDS.

Vowels in Kaffir always have the open sounds which they have in Italian. Shut syllables, *i.e.* syllables ending in a consonant, so common in English, do not occur, with the exception of a few which end in the sound **m**, and in these the **m** should perhaps be regarded as forming a syllable by itself.

The vowel sounds are represented by the five letters **a, e, i, o, u**, each of which stands for two or three modifications of the same sound—long, short, or broad.

The letters **a, i, u** have each two sounds—short and long. In general, accented syllables are long, and unaccented syllables are short.

a short sounds like *a* in sofa, as **wena, abemi.**
a long sounds like *a* in father, as **dala, vala.**
i short sounds like *y* in city, as **kuti, into.**
i long sounds like *i* in ravine, as **tina, lila.**
u short sounds like *o* in into, as **wetu.**
u long sounds like *oo* in moon, as **kum, vula.**

The letters **e** and **o** have each three sounds—short, long, and broad.

e short sounds like *e* in pen or in epic, as **kuye.**
e long sounds like *ei* in rein or *a* in late, as **mvēni.**
e broad sounds like *e* in there or *ai* in fair, as **vêla.**
o short sounds like *o* in alto, as **nalo, kubo.**
o long sounds like *o* in bone, as **umōni, ōlu.**
o broad sounds like *oa* in broad or *a* in all, as **umôna.**

The short sounds of **e** and **o** are as a rule found in unaccented syllables. The long or soft sounds of **e** and **o** are found only when the vowel of the following syllable is **i** or **u,**

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and the broad sounds when the vowel of the following syllable is **a**, **e**, or **o**; hence they are easily distinguished.[1]

There are, properly speaking, no diphthongal sounds in Kaffir, but the sounds **au** are in a few words pronounced so closely together that they resemble the sound of *ow* in how, as **laula**, **gaula**, **upau**. In reality they form distinct syllables.

3. RULES RELATING TO VOWEL SOUNDS.

The following general rules relating to the use of vowel sounds must be noted:—

1. Every syllable ends either in a vowel or in the sound **m**. Even where a syllable ends in **m**, a vowel sound originally followed the **m**, as it still does in Zulu. Thus **um-ntu**, a human being, and **kum**, to me, are in Zulu **umu-ntu** and **kumi** respectively.

2. No syllable can begin with a vowel, except at the beginning of a word. Consequently, two vowels cannot come together in a word. The only exception occurs in a few words like **laula** and **upau** containing the quasi-diphthong **au**, which may, however, be written **awu**. In **ngeikula imiti**, the trees would grow, the auxiliary particle **nge**, "would," may be regarded as a separate word.

3. To prevent two vowels from coming together in inflexion the following changes take place:—

(*a*) The first vowel is omitted, as **woyika** for **wa-oyika**, he feared.

(*b*) The two vowels contract into one, **a** + **a** making **a**, **a** + **i** making **e**, and **a** + **u** making **o**; as **wabantu** for **wa-abantu**, of the people; **wenkosi** for **wa-inkosi**, of the chief; **womfazi** for **wa-umfazi**, of the woman.

[1] The soft sounds of **e** and **o** are found in a few cases where an **i** or **u**, originally present, has been omitted, as *ĕhambayo* for *e-i-hambayo*; *ŏhambayo* for *o-u-hambayo*; *wŏmntu* for *womuntu*; *wĕmka* for *wemuka*.

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(*c*) The first vowel, when **i** or **u**, is changed into the corresponding semi-vowel, as **wahamba** for **uahamba**, he walked; **yonke into** for **ionke into**, every thing.

(*d*) A consonant is inserted between the vowels. This may be a semi-vowel, as **ayilungile** for **ailungile**, it is not right; **awukuli** for **aukuli**, it does not grow; or a lost consonant restored, as **nalapa** for **na-apa**, and here; **makalinde** for **ma-alinde**, let him wait; or the sound **s**, as **nasezulwini** for **na-ezulwini**, and in heaven.

4. It has been already noticed that the letters **e** and **o** have their softer sounds when the vowel of the following syllable is **i** or **u**. It must now be added that **a** is often softened to **e** when the vowel of the following syllable is **u**, as **abe-Sutu** for **aba-Sutu**, Basutos; **wetu** for **watu**, our; **wesuka** for **wasuka**, he started; and even when an original **u** has dropped out, as **wēmka** for **wemuka** for **wamuka**, he departed.

4. CONSONANT SOUNDS.

The letter **b** has two sounds in Kaffir, each of which is quite different from its sound in English. In producing the first sound the breath is drawn in, as **bala**, count; **ubawo**, my father. In producing the second sound the breath is expelled much more forcibly than in producing the English sound of **b**. The second sound is marked by writing a sign called the "aspirate" over the following vowel, as **bȧla**, write; **bȕla**, thrash.

The letters **d**, **f**, **g**, **h**, and **j** are pronounced nearly as in English, but with a rather stronger breathing out of the voice. **G** has always the hard sound which it has in *go*, *give*, never the sound which it has in *gin*. Examples: **dada**, swim; **funda**, learn; **goba**, bend down; **gula**, groan; **jika**, turn.

The letter **k** has two sounds, the first of which is pronounced with a slight drawing in of the breath, as **kunene**,

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truly; **ku**, to or from. In producing the second sound the breath is forcibly expelled, as **kába**, kick; **kúza**, console.

The letters **l**, **m**, and **n** have usually the same sounds as in English, as **lila**, weep; **mema**, invite; **nina**, you. **N**, however, when it comes before **g** and **k**, has the ringing sound which it has before the same letters in the English words *ink* and *finger*, as **ingalo**, arm; **inkomo**, ox. In a few Kaffir words this ringing sound occurs even before a vowel, and is then marked **ṅ**, as **iṅaṅane**, the blue ibis. The **ṅ** here is pronounced like *ng* in *singing*.

The letter **p** has its English sound only in words derived from English and Dutch, as **ipuluwa**, a plough. In producing the Kaffir sound of **p** the breath is forcibly expelled. This sound is marked in the Dictionary by the aspirate, as **páya**, yonder; **pánga**, rob. In ordinary writing, however, the aspirate is omitted after **p**.

The letter **r** stands for four sounds in Kaffir. The English sound of the letter is found only in foreign words, as **u-Petros**, Peter. The usual sound of the letter in Kaffir is that represented by *g* in Dutch and by *ch* in the Scotch *loch*. This sound is marked either by a simple **r** or by an aspirate written over the **ṙ**, as **taru** or **taṙu**, mercy. A strongly outbreathed variety of the same sound is written in the same way, as **ṙola** or **róla**, draw out. The fourth sound is produced far back in the throat by narrowing the opening and then forcibly expelling the breath. It is marked **ṛ**, as **iṛatshi**, pride.

The letter **s** has always the sound of *s* in *song*, as **sala**, remain; never the sound of *s* in *rose*. The aspirated sound corresponding to **s** is **ts**, as **tsala**, pull.

The letter **t** has two sounds. In producing the first, which occurs comparatively seldom except in words borrowed from Dutch and English, the breath is slightly drawn in, as **tola**, shoot (an arrow). In producing the second sound the

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breath is forcibly expelled. This sound is marked in the Dictionary by the aspirate, as **tėtá**, speak. In ordinary writing the aspirate is usually omitted after **t**.

The letters **v**, **w**, and **y** are sounded as in the English words *vain*, *win*, and *young*; as **vala**, shut; **wela**, cross; **yima**, stand.

The letter **z** has usually its sound in *zeal*, as **izinto**, things. After **n**, however, it has a strongly aspirated sound, practically equal to **dz**; as **izenzo**, deeds, which might as well be written **izendzo**.

The following combinations of letters represent what are practically simple sounds:—

sh, which has the same sound as in English, as **shushu**, hot;

tsh, which has the sound of *ch* in *church*, as **tshona**, sink;

ts, which is stronger than *ts* in *itself*, as **tsala**, draw;

ty, **dy**, **ny**, the sounds of which we find in the English words *nature*, *verdure*, *new*, if we suppose them to be spelt phonetically *natyoor*, *verdyoor*, *nyoo*; as **tyela**, declare; **dyoba**, besmear; **nyanga**, cure. A strongly aspirated form of **ty** is written **ty'**, as **tyála**, push. **Ny** is aspirated in a few words, as **nyila**, push away.

hl, **tl**, **dl**, the first of which is the Welsh *ll*, and is pronounced somewhat like the *thl* in *fourthly*, but with the tongue pressed against the palate so that the breath is forced out by the sides of the mouth. **Tl** is pronounced like the *tl* in *gently*, similarly modified. **Dl** is the corresponding flat sound to **hl**, and is pronounced like the *thl* in *smoothly*, similarly modified. It would be represented more accurately, as in Zulu, by **dhl**. Examples: **hlala**, dwell; **intlalo**, dwelling-place; **dlula**, pass by; **indlu**, a house.

These sounds are called linguals, and originate from a lisping pronunciation of **s** and **z**. Thus: **iliso**, an eye, has for its plural **amehlo**; and **ulwandle**, the sea, contains the same root as **amanzi**, water.

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5. CLICK SOUNDS.

The simple clicks are three in number, and are represented by the redundant English letters **c**, **q**, and **x**. They are modifications of the sound of **k**, produced by a special use of the tongue. They might with advantage have been written **kc**, **kq**, **kx**.

The dental or **c** click is produced in the same way as *k* in *king*, or *c* in *call*, but with the tip of the tongue pressed against the upper front teeth. The click sound must not be separated from the succeeding vowel sound, but pronounced along with it, as **icala**, **cela**, **amacici**, **cocisa**, **iculo**.

The palatal or **q** click is produced in the same way as *k*, but with the tip of the tongue pressed against the ridge of the palate just behind the front teeth, as **qala**, **iqela**, **iqina**, **qonda**, **qumba**.

The lateral or **x** click is produced in the same way as *k*, but with the tongue pressed against the side teeth, as **xaba**, **xela**, **xinga**, **uxolo**.

In producing the above simple clicks the breath is slightly drawn in, but an aspirated [1] form of the clicks occurs in many words, as **cáza**, **cita**; **qéla**, **qúba**; **xéla**, **um-Xósa**.

Instead of the **k** sound, which is involved in the simplest form of the clicks, many words contain a **g** sound. These forms of the clicks are written **gc**, **gq**, **gx**, and are pronounced like *g* in *give*, but with the tongue placed in the different positions mentioned above, as **gcoba**, **gqiba**, **gxeka**.

Many other words contain an **n** sound instead of the **k** sound. In these the clicks are written **nc**, **nq**, **nx**, as **nceda**, **nqanda**, **nxila**. This form of the clicks is often aspirated, as **incá**, **nqénqá**, **nxáma**.

[1] It should be noted that, for typographical reasons, the aspirated consonants and clicks are often marked by writing an *h* after them instead of the aspirate, as *bhala* for *bála*; *khuza* for *kúza*; *xhelu* for *xéla*.

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Moreover, the sound of **n** may be put before the forms **gc, gq, gx.** This combination is written **ngc, ngq, ngx,** as **ingcambu, ingqele, ingxolo.**

In a few words the sound of **n** is put before the simple click sounds, which are then written **nc̈, nq̈, nẍ,** as **inc̈ani, inq̈ayi, ukuti-nẍu.** These words are pronounced as if written **inkcani, inkqayi,** and **ukuti-nkxu.**

It should be noticed that the letter **n** never has its ringing sound when connected with a click.

6. CLASSIFICATION OF CONSONANT SOUNDS.

Any consonant sound, with the exception of **h, l, m, n, r, w** and **y,** can take **m** or **n** immediately before it in the same syllable. A consonant preceded in this way by **m** or **n** is said to be nasalised. Nasalised sounds are always breathed out (aspirated), but the aspirate is not usually written.

For a classification of the consonant and click sounds in Kaffir, including their nasalised forms, see table, p. 9.

(*Mutes* are momentary or explosive sounds. *Spirants* are continuous sounds. *Liquids* are continuous flowing sounds. *Breathed* or *sharp* consonants are produced without vibration of the vocal chords. *Voiced* or *flat* consonants are produced with vibration of the vocal chords. In producing the *inspirated* sounds the breath is slightly drawn in. In producing the *aspirated* sounds it is strongly expelled.)

The sounds **s, ts, z, dz,** are called *dental sibilants.*
The sounds **hl, tl, dl** are called *dental linguals.*
The sounds **sh, tsh, j,** are called *palatal sibilants.*
The liquids **m, n, ṅ,** are also called *nasals,* as in producing them the breath passes through the nose.

7. COMBINATIONS OF CONSONANT SOUNDS.

(*a*) In the nasalised forms of the consonants the nasal sound which combines with the simple consonant is **m** in the case of

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	Mutes.						Spirants.						Liquids.		Semi-Vowels.
	Breathed.			Voiced.			Breathed.			Voiced.					
	Inspirated.	Aspirated.	Nasalised.	Inspirated.	Aspirated.	Nasalised.	Inspirated.	Aspirated.	Nasalised.	Inspirated.	Aspirated.	Nasalised.	Inspirated.	Aspirated.	
Consonants:—															
Labials	**p**	**p'**	**mp**	**b**	**b'**	**mb**	...	**f**	**mf**	...	**v**	**mv**	**m**	...	**w**
Dentals	**t**	**t'**	**nt**	...	**d**	**nd**	**s**	**ts**	**nts**	**z**	**dz**	**ndz**	**n**	...	...
							hl	**tl**	**ntl**	...	**dl**	**ndl**	**l**	...	...
Palatals	**ty**	**ty'**	**nty**	...	**dy**	**ndy**	**sh**	**tsh**	**ntsh**	...	**j**	**nj**	**ny**	**ny'**	**y**
Gutturals . . .	**k**	**k'**	**nk**	...	**g**	**ng**	**ṫ**	**r'**	...	...	**h**	...	**ṅ**	...	...
Faucal	...	...	...	...	...	...	...	**ṫ**	...	...	...	...	...	...	...
Clicks[1]**:—**															
Dental	**c**	**c'**	**nċ**	...	**gc**	**ngc**	...	...	...	...	...	...	**nc**	**nc'**	...
Palatal	**q**	**q'**	**nq̇**	...	**gq**	**ngq**	...	...	...	...	...	...	**nq**	**nq'**	...
Lateral	**x**	**x'**	**nẋ**	...	**gx**	**ngx**	...	...	...	...	...	...	**nx**	**nx'**	...

[1] To show clearly the position of the breathed clicks in the series of sounds, they should be written as they are pronounced, **kc, kc', nkc; kq, kq', nkq; kx, kx', nkx.**

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labials, **ṅ** in the case of the gutturals (though it is always written **n**), and **n** in the case of all the other classes of letters, including the clicks.

The following words illustrate the nasalised sounds of the different consonants: **mpofu**, tawny; **hamba**, walk; **ubumfama**, blindness; **izimvi**, grey hairs; **ubuntu**, manhood; **ndimi**, I am standing; **intsimi**, a field; **amanzi** (**amandzi**), water; **ntywila**, dive; **indywebo**, wealth; **ntshula**, shoot; **njenga**, like; **inkomo**, an ox or cow; **ingalo**, an arm.

(*b*) When in inflexion a nasal would come before an inspirated sound, the latter becomes an aspirated sound, as **usana**, an infant, but **intsana**, infants; **ihashe eli-hle**, a beautiful horse, but **inkomo e-ntle**, a beautiful ox; **shukuma**, shake, but **intshukumo**, a shaking.

(*c*) When the *prefix* **in** comes before a breathed click, the latter is changed into a voiced click, as **cela**, request, **ingcelo**, a request; **uxande**, a square house, pl. **ingxande**. A similar change sometimes takes place when **in** comes before **ty**, as **tyeba**, become wealthy; **indyebo**, wealth.

(*d*) When the prefix **in** comes before an aspirated click, a nasalised click is the result, as **cǻza**, comb, **inċaza**, a comb; **qǻba**, urge on, **inqǻbo**, progress; **xǻsa**, support, **inxǻso**, what supports.

(*e*) Any sound, with the exception of the labials **p**, **b**, **m**, can be followed immediately in the same syllable by the letter **w**. **W** is usually omitted, however, when the following vowel is **o** or **u**. Thus we say **ukw-akǻ**, to build, but **uk-ona**, to do wrong; and **kw-inkosi**, to or from the chief, but **k-umntu**, to or from the man.

(*f*) When a suffix beginning with a vowel or **w** comes immediately after the labials **p**, **b**, **m**, these sounds are changed into palatal sounds, **p** becoming **tsh**; **b** either **ty** or **j**; and **m** becoming **ny**. Thus we have in the active voice, **bopa**, bind; **gweba**, judge; **bǻbisa**, destroy; **mema**, invite;

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but in the passive, **botshwa, gwetywa, bújiswa, menywa**; **igama**, a name, but **iganyana**, a little name; **ipapu**, the heart, but **epatshini**, in the heart. When, in such circumstances, **m** stands before the labial, it is changed into **n** before the palatal; as active, **bamba**, seize; passive, **banjwa**.

This change of a labial sound into a palatal sound is called palatalisation. (See the sections on the Locative Case, Diminutive Forms of Nouns, and the Passive Voice.)

8. ACCENTUATION.

As a general rule, the accent in Kaffir is put upon the penult, that is, the last syllable but one, as **bámba, ubúso, andibóni**. When a word is lengthened by inflexion at the end, the accent is moved forward so as to remain on the penult, as **bambáni, ebuswéni, andibonánga**. When a monosyllabic word or particle is closely joined to a preceding word, it draws forward the accent in the same way, as **hambá-ke, andiboní-na, umniní-mzi, ndawó-nye**. The indeclinable verbal particles, however, used with the verb **ukuti** (see Section 93), when monosyllables, retain their own accent, as **ndáti-nqá**, I was surprised.

To the general rule there are several exceptions.

The accent is on the last syllable:—

(*a*) In the case of several nouns with monosyllabic roots, especially nouns with the prefix **ili**, pl. **ama**, as **ili-zwí, ama-té, ama-só**.

(*b*) In the case of some verbs with monosyllabic roots, as **ndiká**, I draw (water); **yitá**, pour out.

(*c*) In the short form of the perfect tense of verbs, as **bafiké izolo**, they arrived yesterday.

(*d*) In calling to one at a distance the accent is often transferred to the last syllable, with the object of sustaining the sound, as **nxámá wetú**, be quick, friend.

(*e*) In demonstrative pronouns and adverbs ending in **a**, the accent is on the **a** whether the pronoun precedes or follows a noun, as **iliwa eliyá, elá-hashe, lá-ntaba, payá**.

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The principal accent is on the first syllable:—

(*a*) In the past indefinite tense of the indicative mood, as **sákangela, sáteta.**

(*b*) In adverbs compounded with the prefix **pa, pe,** as **pákati, pámbili, pézulu.**

Long derivative words have a secondary accent on the syllable which would be the penult in the simple word from which they are derived, as **umtételéli** from **teta, uménzeleléli** from **énza.** Compound words also have a secondary accent on the penultimate syllable of the first part of the word, as **umtételiwáka, hlángabéza.**

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PART II.—WORDS AND FORMS

9. STRUCTURE OF THE LANGUAGE—THE CONCORD.

In English and other European languages the relationships between words in a sentence, when expressed by means of inflexion at all, are expressed by means of inflexion at the end, that is, by suffixes; *e.g. child, child-ren, child's, children's.* In Kaffir and other Bantu languages the corresponding relationships are nearly always expressed by inflexion at the beginning, that is, by prefixes, as **i**-*hashe*, a horse, pl. **ama**-*hashe;* **um**-*ntwana*, a child, pl. **aba**-*ntwana; indoda* **i**-*yeza*, the man come-*s*.

In the grammatical system the noun takes the lead. Every noun consists of a root and a prefix, and every word in the sentence which depends upon the noun or agrees with it assumes the same prefix, or some inflected form of it, while all the pronouns are forms of the prefixes of the nouns for which they stand.

Thus, if we take the noun **ili-tye**, a stone, we find that it consists of two parts, the prefix **ili** and the root **tye**. The prefix **ili**, or a contracted form of it, is present in all nouns of the class to which this noun belongs. Now, from **ili**, the prefix of the noun **ili-tye**, we have formed:—

(*a*) A pronoun, **li**, used as subject to verbs, as **li**-*wile*, it has fallen.

(*b*) A pronoun, **li**, used as object to verbs, as *siya*-**li**-*bona*, we see it.

(*c*) A pronoun-copula, **li**, expressing "it is," as **li**-*litye*, it is a stone.

(*d*) An emphatic pronoun, **lona**, used alone, as *uteta* **lona**? do you mean *it*?

(*e*) A pronoun, **lo**, used after prepositions, as *ku*-**lo**, to it.

(*f*) A pronoun, **lo**, used in the possessive, as *ubu-nzima ba*-**lo**, its weight.

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(*g*) A possessive particle, **la**, governing another word in the possessive, as *ili-tye* **la**-*bo*, their stone.

(*h*) A relative pronoun, **eli**, as *ili-tye* **eli**-*wileyo*, the stone that fell.

(*i*) An adjective prefix, **eli**, as *ili-tye* **eli**-*kúlu*, a large stone.

(*j*) Three demonstratives, **eli**, this; **elo**, that; **eliya**, yonder.

(*k*) Three more demonstratives, **nali**, here it is; **nalo**, there it is; **naliya**, yonder it is.

(*l*) A distributive, **laelo**, each.

We have in English a few nouns distinguished by prefixes, such as *he-goat*, *she-ass*, *man-servant*, *maid-servant*, but the prefixes in these words indicate only distinctions of sex. In Kaffir all the nouns have prefixes, and these do not indicate sex, but serve rather to divide names into great natural classes, such as human beings, animals, plants, qualities, actions, places, and the like.

The nearest analogy to the prefixes in Kaffir is found in the *suffixes* of nouns in English. Thus the prefix **um** in **um-aki**, **um-enzi**, **um-oni**, corresponds to the suffix *er* in *builder*, *do-er*, *sin-ner*; the prefix **ubu** in **ubu-ntu**, **ubu-ntwana**, **ubu-xoki**, corresponds to the suffix *hood* in *man-hood*, *child-hood*, *false-hood*; and the prefix **uku** in **uku-hamba**, **uku-lesa**, **uku-bâla**, corresponds to the suffix *ing* in *walk-ing*, *read-ing*, *writ-ing*.

If in English all the nouns had prefixes like the noun *men-servants*, we might illustrate the structure of the Kaffir language by an example like the following: "My tall men-servants have come," which in the Kaffir idiom would be—

The-*men*-servants *men*-of-me the-*men*-tall *men*-have-come.
A- **ba**- *kónzi* **b**- *am* *a*- **ba**- *de* **ba**- *fikile*.

The following sentences will serve for further illustration:—

Um-*kónzi* **w**-*am* **om**-*kúlu* **u**-*fikile*,	My tall servant has come.
Ili-*zwe* **l**-*am* **eli**-*kúlu* **li**-*zolile*,	My great land is at peace.

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Ama-*zwe* -*am* **ama**-*kùlu* **a**-*zolile*,	My great lands are at peace.
Im-*vu* **y**-*am* **en**-*kulu* **i**-*mkile*,	My large sheep has gone.
Izim-*vu* **z**-*am* **ezin**-*kulu* **zi**-*mkile*,	My large sheep have gone.
Isi-*tya* **s**-*am* **esi**-*kùlu* **s**-*apukile*,	My large dish is broken.
Izi-*tya* **z**-*am* **ezi**-*kùlu* **z**-*apukile*,	My large dishes are broken.
Ulu-*ti* **lw**-*am* **olu**-*kùlu* **lu**-*wile*,	My large rod has fallen.
Izin-*ti* **z**-*am* **ezin**-*kulu* **zi**-*wile*,	My large rods have fallen.
Um-*ti* **w**-*am* **om**-*kùlu* **u**-*kùlile*,	My great tree has grown.
Imi-*ti* **y**-*am* **emi**-*kùlu* **i**-*kùlile*,	My great trees have grown.
Ubu-*kòsi* **b**-*am* **obu**-*kùlu* **bu**-*pelile*,	My great dominion is ended.
Uku-*lwa* **kw**-*am* **oku**-*kùlu* **ku**-*pelile*.	My great fighting is ended.

Agreement or concord between the noun and other words dependent on or connected with it is expressed—as these examples show—by the use of prefixes of the same or similar sound. On this account this main grammatical principle of the language has been called the **Euphonic Concord.**

One effect of this principle is that the language is to a considerable extent alliterative, as in the following example :

Ziya *kukùmbula* **zibuyele** *kuye* **zonke izipelo zehlabati.**
All the ends of the earth shall remember and return to Him.

Another effect of the Concord is to give to the sentence great clearness. The pronouns and other particles which are derived from the noun-prefixes, by their similarity in form to these prefixes, serve as constant *reminders* of the noun that is referred to. Ambiguity is thus escaped, and errors in speech avoided. It is hardly possible for a Kaffir to speak his own language ungrammatically.

There are altogether fourteen prefixes of nouns in Kaffir, or sixteen if we include two classes of nouns indicating place, which are now only used as adverbs or prepositions (see Section 24). Eight of the regular prefixes mark singular nouns. The six others mark plural nouns. The classes into which nouns are thus divided are fully illustrated in the pages which follow.

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10. CLASSES OF NOUNS.

Nouns in Kaffir are distinguished and divided into classes, by means of the *Prefixes*. Most of the prefixes have more than one form. In the plural, nouns take different prefixes from those which they take in the singular. Eight distinct classes of nouns (besides two classes of locative nouns, described in Section 24) are now in common use, but two of these have no plural forms.

11. CLASS I.

Singular Prefix, **um, u.** Plural Prefix, **aba, o.**

This class contains personal names and designations, and a few personified words.

The form **um**, with its plural **aba**, marks *personal designations*, such as the following:—

Singular.	Plural.
um-ntu, a man, a person.	**aba-ntu**, men, persons, people.
um-fundisi, a teacher, a clergyman.	**aba-fundisi**, teachers, clergymen.
um-hambi, a traveller.	**aba-hambi**, travellers.
um-kándi, a smith.	**aba-kándi**, smiths.
um-kúluwe, an elder brother.	**aba-kúluwe**, elder brothers.
um-ninawe, a younger brother.	**aba-ninawe**, younger brothers.
um-fazi, a married woman, a wife.	**aba-fazi**, married women, wives.

Aba sometimes becomes **abe** when **u** follows in the next syllable, as well as before some monosyllabic roots ending in **i**; and it becomes **ab** when the root of the noun begins with a vowel, as:—

Singular.	Plural.
um-mi, an inhabitant.	**abe-mi**, inhabitants.
um-vi, an examiner.	**abe-vi**, examiners.

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um-lungu, a white man.	**abe-lungu**, white men.
um-Sutu, a Basuto.	**abe-Suto**, Basutos.
um-aki, a builder.	**ab-aki**, builders.
um-enzi, a maker.	**ab-enzi**, makers.
um-oni, a wrong-doer.	**ab-oni**, wrong-doers.

The form **u** of the prefix of the first class marks *proper names*, a few *names denoting relationship*, and a number of *personified words*. Its plural is **o**. The plural form can be used with proper nouns, in which case it means a person and those connected with him—his people, family, company, &c. The following are examples:—

Singular.	Plural.
u-Pato, Pato.	**o-Pato**, Pato and his people.
u-dade, a sister.	**o-dade**, sisters.
u-nyana, a son.	**o-nyana**, sons.
u-bawo, my or our father.	**o-bawo**, my or our fathers.
u-yihlo, your father.	**o-yihlo**, your fathers.
u-yise, his or her father.	**o-yise**, their fathers.
u-ma, my or our mother.	**o-ma**, my or our mothers.
u-nyoko, your mother.	**o-nyoko**, your mothers.
u-nina, his or her mother.	**o-nina**, their mothers.
u-nomeva, a wasp, a hornet.	**o-nomeva**, wasps, hornets.
u-nonkala, a crab.	**o-nonkala**, crabs.
u-xam, an iguana or monitor.	**o-xam**, iguanas or monitors.
u-mbona, maize.	**o-mbona**, kinds of maize.

12. CLASS II.

Singular Prefix, **ili**, **i**. Plural Prefix, **ama**.

This class contains *common nouns*, which are mostly names of things,[1] although it includes also a few personal designa-

[1] The kind of nouns included in each class is fully discussed in Part IV.

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tions and some names of animals. The form **ili** is used when the root of the word consists of one syllable, *e.g.*—

SINGULAR.	PLURAL.
ili-fu, a cloud.	**ama-fu**, clouds.
ili-tye, a stone, rock.	**ama-tye**, stones, rocks.
ili-wa, a precipice.	**ama-wa**, precipices.
ili-zwe, a land, country.	**ama-zwe**, lands, countries.
ili-zwí, a word, voice.	**ama-zwí**, words, voices.

The form **i** of the second prefix is used when the root of the noun consists of two or more syllables, *e.g.*—

SINGULAR.	PLURAL.
i-hashe, a horse.	**ama-hashe**, horses.
i-sango, a gate.	**ama-sango**, gates.
i-hlwempu, a poor man.	**ama-hlwempu**, poor men.

Several nouns, especially tribal designations, which take the prefix **um** of Class 1 in the singular, take the prefix **ama** of Class 2 in the plural, *e.g.*—

SINGULAR.	PLURAL.
um-Xósa, a Kaffir.	**ama-Xósa**, the Kaffirs.
um-Bàca, a Baca.	**ama-Bàca**, the Bacas.
um-Pondo, a Pondo.	**ama-Mpondo**, the Pondos.
um-pakati, a councillor.	**ama-pakati**, councillors.

Many nouns of the second class are used in the plural only, *e.g.*—

PLURAL.	
ama-ndla, strength, power.	**ama-nzi**, water.
ama-nyange, the people of old.	**ama-si**, fermented milk.
am-endu, speed.	**ama-futa**, fat, oil.

The noun **ili-so**, an eye, takes the form **ame-hlo** in the plural, but **ili-só**, a kind of bead, forms its plural regularly, **ama-só**. The noun **i-zinyo**, a tooth, takes both the regular form **ama-zinyo**, and the contracted form **am-enyo** in the plural.

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13. CLASS III.

Singular Prefix, **im, in, i.** Plural Prefix, **izim, izin, (izi); im, in, i.**

This class contains a great number of nouns, and includes *personal designations, names of animals and things,* and *abstract nouns* derived from verbs.

The form **im** is used when the root of the noun begins with a labial letter, **p, b, f,** or **v.** The corresponding plural form is **izim,** which, however, is contracted to **īm** when the root of the noun contains two or more syllables, and often even before monosyllables, *e.g.*—

SINGULAR.	PLURAL.
im-vu, a sheep (fat-tailed).	**izim-vu** or **īm-vu,** sheep.
im-vana, a lamb.	**īm-vana,** lambs.
im-fe, sweet cane.	**īm-fe,** stalks of sweet cane.
im-bila, a rock rabbit, coney.	**īm-bila,** rock rabbits.
im-pangele, a guinea-fowl.	**īm-pangele,** guinea-fowl.
im-beko, honour.	
im-piliso, health.	

The form **in** of the third prefix can be used before any letter except the labials and the letters **h, l, r.** Its plural is **izin,** which is usually contracted to **īn.** The letter **t** is inserted between this prefix and a root beginning with **s** or **sh,** as **in-t-simi,** a field, and **g** between it and a root beginning with **c, q,** or **x,** as **in-g-celo,** a request (see Section 7). The following are examples of **in** :—

SINGULAR.	PLURAL.
in-to, a thing.	**izin-to,** or **īn-to,** things.
in-dlu, a house, a hut.	**izin-dlu** or **īn-dlu,** houses.
in-kosi, a chief.	**īn-kosi,** chiefs.
in-tombi, a girl, daughter.	**īn-tombi,** girls, daughters.
in-komo, an ox or cow.	**īn-komo,** cattle.
in-taka, a bird.	**īn-taka,** birds.
in-dlovu, an elephant.	**īn-dlovu,** elephants.
in-dlela, a way, road.	**īn-dlela,** ways, roads.
in-tloko, the head.	**īn-tloko,** heads.
in-kwenkwezi, a star.	**īn-kwenkwezi,** stars.

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The form **i** of the third prefix is found: (*a*) in words in which the root of the noun begins with **m** or **n**; (*b*) in words derived from a foreign source. In the latter case it is of the nature of an article rather than a prefix. The plural **izi** is always contracted to **ī**.

Singular.	Plural.
i-mini, a day, noon.	**ī-mini**, days.
i-mfama, a blind man.	**ī-mfama**, blind men.
i-nqwelo, a waggon.	**ī-nqwelo**, waggons.
i-nyoka, a snake.	**ī-nyoka**, snakes.
i-gusha, a sheep (woolled).	**ī-gusha**, sheep.
i-bokwe, a goat.	**ī-bokwe**, goats.
i-lokwe, a dress.	**ī-lokwe**, dresses.
i-hagu, a hog, pig.	**ī-hagu**, hogs, pigs.
i-mali, money.	**ī-mali**, moneys.
i-qiya, a kerchief.	**ī-qiya**, kerchiefs.

The words **i-gusha** and **i-qiya** are of Hottentot origin; **i-bokwe** and **i-lokwe** are from the Dutch, and **i-mali** and **i-hagu** are from English.

Several nouns (mostly derivatives ending in **-kazi** or **-azana**), which take the prefix **in** or **i** of the third class in the singular, take the prefix **ama** of the second class in the plural, *e.g.*—

Singular.	Plural.
in-doda, a man.	**ama-doda**, men.
in-kwenkwe, a boy.	**ama-kwenkwe**, boys.
in-t-simi, a field.	**ama-simi**, fields.
in-kosikazi, a chief's wife.	**ama-kosikazi**, chiefs' wives.
i-nkazana, a woman, a female.	**ama-nkazana**, women, females
i-ntombazana, a little girl.	**ama-ntombazana**, little girls.

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14. CLASS IV.

Singular Prefix, **isi**. Plural Prefix, **izi**.

This class includes a few *personal nouns*, many *common nouns*—especially names of useful articles, many *collective nouns*, and a large number of *abstract nouns* formed from verbs, *e.g.*—

SINGULAR.	PLURAL.
isi-lo, an animal.	**izi-lo**, animals.
isi-tya, a dish, vessel.	**izi-tya**, dishes, vessels.
isi-pato, a handle.	**izi-pato**, handles.
isi-caka, a servant.	**izi-caka**, servants.
isi-lumko, a prudent man.	**izi-lumko**, prudent men.
isi-fo, sickness, disease.	**izi-fo**, diseases.
isi-dlo, a feast.	**izi-dlo**, feasts.
isi-nga, a clump of thorn trees.	**izi-nga**, clumps of thorn trees.

When the root of the noun begins with a vowel, the singular prefix becomes **is-** and the plural prefix becomes **iz-**, *e.g.*—

SINGULAR.	PLURAL.
is-andi, a sound.	**iz-andi**, sounds.
is-andla, a hand.	**iz-andla**, hands.
is-enzo, an act, a deed.	**iz-enzo**, acts, deeds.
is-ono, a wrong, sin.	**iz-ono**, wrongs, sins.
is-onka, bread, a loaf.	**iz-onka**, loaves of bread.

15. CLASS V.

Singular Prefix, **ulu**, **u**. Plural Prefix, **izim**, **izin**, **izi**; **im**, **in**, **i**.

This class includes *common nouns*, especially names of long or high things, and *abstract nouns* denoting state. In the singular the form **ulu** is used before monosyllabic roots, and the form **u** before roots containing two or more syllables. The plural forms are exactly the same as those of Class III., and are used in exactly the same way, viz., **izim** and **im**

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before labials, **izi** and **i** before **h**, **l**, and **ṫ**; **izin** and **in** before other consonants, *e.g.*—

SINGULAR.	PLURAL.
ulu-vo, feeling, opinion.	**izim-vo** or **im-vo**, feelings, opinions.
ulu-ti, a stick, rod, wattle.	**izin-ti**, sticks, rods, wattles,
u-bambo, a rib.	**im-bambo**, ribs.
u-pondo, a horn.	**im-pondo**, horns.
u-daba, a report.	**in-daba**, reports, news.
u-kûko, a mat, bed.	**in-kuko**, mats, beds.
u-donga, a wall.	**in-donga**, walls.
u-zwane, a toe.	**in-zwane**, toes.
u-hadi, a harp.	**i-hadi**, harps.
u-lwimi, a tongue.	**i-lwimi**, tongues.
u-lwandle, the sea, ocean.	**i-lwandle**, seas, oceans.

It must be noticed that after the plural prefixes **izin**, **in**, of this class, the following changes in the initial letters of some roots take place (in accordance with what is said in Section 7): **s** becomes **ts**, **hl** becomes **tl**, and the clicks, **c**, **q**, **x**, become **gc**, **gq**, **gx** respectively, *e.g.*—

SINGULAR.	PLURAL.
ulu-hlu, a row or string.	**izin-tlu**, rows, strings.
u-sana, an infant.	**in-tsana**, infants.
u-suku, a day.	**in-tsuku**, days.
u-hlobo, a kind, sort.	**in-tlobo**, kinds, sorts.
u-hlanga, a nation, race.	**in-tlanga**, nations, races.
u-cango, a door.	**in-gcango**, doors.
u-qolo, a mountain neck.	**in-gqolo**, mountain necks.
u-xande, a square house.	**in-gxande**, square houses.

16. CLASS VI.

Singular Prefix, **um**. Plural Prefix, **imi**.

This class includes *common nouns*, especially *names of plants*, *rivers*, and other natural objects, but almost no personal nouns. It is thus easily distinguished from Class 1, which has the same prefix—but only in the case of personal nouns. The form **u** is used instead of **um** only when the root begins with **m**, and rarely then. Thus we have **u-moya**,

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wind, for **um-moya**; but **um-mango**, a ridge. The following are examples:—

Singular.	Plural.
um-ti, a tree.	**imi-ti**, trees.
um-zi, a residence, village.	**imi-zi**, villages.
um-lambo, a river.	**imi-lambo**, rivers.
um-lomo, the mouth.	**imi-lomo**, mouths.
um-nyango, a doorway.	**imi-nyango**, doorways.
um-nyaka, a year.	**imi-nyaka**, years.
um-kóba, a yellow-wood tree.	**imi-kóba**, yellow-wood trees.
um-nga, a thornwood tree.	**imi-nga**, thornwood trees.
um-mango, a ridge.	**imi-mango**, ridges.
um-lwelwe, an infirm person.	**imi-lwelwe**, infirm persons.
u-moya, for **um-moya**, the wind.	**imi-moya**, winds.
um-Bashe, the Bashee River.	
um-Zimvubu, the St. John's River.	

17. CLASS VII.

Singular Prefix, **ubu, u.** No Plural Prefix.

This class contains chiefly *abstract nouns*, generally formed from other nouns or from adjectives, rarely from verbs. It contains also a few common nouns. There is no corresponding plural prefix in Kaffir. The word **ubu-hlanti**, a cattle-fold, borrows the prefix **in** of the third class, and makes **in-tlanti** in the plural. The collective plural form **obu** is occasionally found, as **obu-sela**, thefts. In two nouns **ubu** has become **uty** or **utyw** by palatalisation. In nouns whose root begins with a vowel it becomes **ub-**.

The following are examples of nouns of the seventh class:—

Singular.	
ubu-ntu, manhood.	**ubu-kumkani**, kingship, kingdom.
ubu-kósi, chieftainship.	
ubu-de, length.	**ubu-banzi**, breadth.
ubu-lumko, prudence, wisdom.	**ubu-xoki**, falsehood, lying.
ubu-ti, vegetable poison.	**ubu-hlanti**, a cattle-fold.
ubu-ntwana, childhood.	**ubu-bovu**, pus, matter.
utyw-ala, Kaffir beer.	**uty-ani**, pasture.
ub-omi, life.	**ub-oya**, wool.

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18. CLASS VIII.

Singular Prefix, **uku.** No Plural Prefix.

The words of this class are all *verbal nouns* or infinitives, that is, words that are partly nouns and partly verbs. Naturally such words have no plural as a rule. A plural can be formed, however, if required, by using the collective form **oku**, as **oku-bulala**, murders. The prefix **uku** becomes **ukw** before **a**, **e**, and **i**, and **uk-** before **o**. The following are examples:—

SINGULAR.

uku-hamba, going, walking.
uku-tya, eating, food.
uku-fa, illness, death.
ukw-enza, doing.
uk-ona, sinning, wronging.
uku-bona, seeing.
uku-pila, living, health.
ukw-azi, knowing, knowledge.
ukw-indla, reaping, harvest.
uk-oyika, fearing, fear.

19. THE PREFIXES AND THE ARTICLE.

The different prefixes of nouns in their various forms, which have been illustrated in the foregoing sections, are collected in the following table. The less common forms are shown within brackets.

Table of the Prefixes of Nouns.

Class.	Singular Prefixes.	Plural Prefixes.
1.	**um, u.**	**aba, (abe, ab), o.**
2.	**ili, (il), i.**	**ama, (am).**
3.	**im, in, i.**	**izim, izin, (izi), im, in, i.**
4.	**isi, (is).**	**izi, (iz).**
5.	**ulu, (ulw, ul), u.**	**izim, izin, (izi, iz), im, in, i.**
6.	**um, u.**	**imi.**
7.	**ubu, (ub, uty).**	
8.	**uku, (ukw, uk).**	

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Strong and Weak Prefixes.

An important division of the prefixes is into Strong and Weak. Those which have a nasal letter, **m** or **n**, as their principal consonant, namely **um**, **in**, **ama** and **imi** (Classes 1, 3, 6, singular, and 2, 6, plural) are weak, because the nasal letter drops out in the pronouns or connective particles formed from them. The rest of the prefixes are strong.

The Article.

It must now be noticed that the prefixes of nouns are themselves composite, consisting of, first, an initial vowel which is of the nature of an *article*, and second, the *prefix proper*. The article takes the form **a**, **i**, or **u**, according as the vowel of the prefix proper (expressed or understood) is **a**, **i**, or **u**, except in the short form of Class 1, plural, where it is **o**. In meaning the article is definite, though less strongly so than the English article *the*. The article is used with proper and abstract as well as with common nouns. It is *omitted* in negative expressions, in the vocative case, and when nouns are preceded by demonstratives. (See under Syntax, Section 113.)

The Prefix Proper.

The prefix proper usually consists of a single consonant followed by a single vowel, as **ba**, **li**. In Classes 1 and 6, singular, it now consists of a single consonant, **m**; but the older form, still retained in Zulu, was **mu**. In Class 3, singular, the prefix consists simply of a consonant, **n**, and in Classes 3 and 5, plural, it consists of consonant, vowel, and nasal. The primitive forms of the prefixes proper in Kaffir were therefore: 1 **MU, BA**; 2 **LI, MA**; 3 **N, ZIN**; 4 **SI, ZI**; 5 **LU, ZIN**; 6 **MU, MI**; 7 **BU**; 8 **KU**.

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20. CASES OF NOUNS.

The cases of nouns in Kaffir are the Nominative, Objective, Vocative, Locative, and Possessive.

The Nominative and Objective cases of nouns are alike, *e.g.* **umntu uyandibona**, the man sees me; **ndiyambona umntu**, I see the man.

21. The Vocative Case.

The Vocative, or case of Address, is formed by omitting the article or initial letter of the prefix of the noun, *e.g.* **umntu**, a man, **mntu**, man; **abantu**, the people, **bantu**, people; **ubawo**, my father, **bawo**, father.

A more emphatic and peremptory form of the vocative adds the termination **-ndini**, *e.g.* **umfazi**, a woman, **mfazindini**, you woman; **umfo**, a person, a fellow, **mfondini**, you fellow.

Contracted forms of the prefixes are restored to their full forms in the vocative, *i.e.* **obawo**, our fathers, **bobawo**, fathers; **inkosi**, the chiefs, **zinkosi**, chiefs; **ulwimi**, the tongue, **lulwimindini**, thou tongue.

22. The Possessive Case.

The possessive relation is expressed in English either by means of the possessive case, *e.g.* the *king's* palace, or by means of the preposition *of*, *e.g.* the palace *of the king*.

In Kaffir the possessive relation is expressed by means of a preposition, **a** or **ka**, meaning *of*, which is usually preceded by a pronoun representing the prefix of the governing noun.

(1) The form **ka** of this preposition is used before proper names of persons, and some of the other words of Class 1 which are treated as proper nouns, *e.g.* the words for father, mother, uncle, and words compounded with **no** and **so**, but not the words for son and daughter.

Ka is used alone when the prefix of the governing noun is

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weak, as **umfazi ka-Pato** (the wife of Pato), Pato's wife; **inkomo ka-bawo**, my father's ox. When the prefix of the governing noun is strong, **ka** takes before it a prefix which is the same in form as the prefix of the governing noun without its article, as **ihashe lika-Pato** (lit. the horse it of Pato), Pato's horse; **inkomo zika-bawo**, my father's cattle.

The following table illustrates the use of **ka** with governing nouns of each of the classes:—

Class.	Singular.	Plural.
1.	*umfazi* **ka** - *Pato*, Pato's wife.	*abafazi* **baka** - *Pato*, Pato's wives.
2.	*izwe* **lika**-*Kàma*, Kama's country.	*amazwe* **ka**-*Kàma*, Kama's countries.
3.	*indlu* **ka**-*bawo*, my father's house.	*ĭndlu* **zika**-*bawo*, my father's houses.
4.	*isitya* **sika**-*ma*, my mother's dish.	*izitya* **zika**-*ma*, my mother's dishes.
5.	*usana* **luka**-*Tyali*, Tyali's baby.	*intsana* **zika**-*Tyali*, Tyali's babies.
6.	*umti* **ka**-*Sandili*, Sandili's tree.	*imiti* **ka**-*Sandili*, Sandili's trees.
7.	*ubuso* **buka**-*yise*, his father's face.	
8.	*ukufa* **kuka**-*Tshaka*, Tshaka's death.	

It will be noticed from the above examples that after **ka** the article of the governed noun is omitted.

It may be noticed also that in Class 2, singular, and in Classes 3 and 5, plural, the prefix of the governing noun is used in its shorter form even with monosyllabic roots when followed by a noun in the possessive. Thus we have usually **izwe lika-Kàma** rather than **ilizwe lika-Kàma**, **ĭndlu zika-bawo** rather than **izindlu zika-bawo**, and **ĭmvo zika-ma**, my mother's opinions, rather than **izimvo zika-ma**.

(2) The form **a** of the preposition expressing the possessive relation is used before all nouns except those referred to

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above, and is always preceded (except in Class 2, plural) by a letter or letters representing the prefix of the governing noun. The combinations thus formed are called the **Possessive Particles**, and are as follow:—

SINGULAR.

1. **wa** 2. **la** 3. **ya** 4. **sa** 5. **lwa** 6. **wa** 7. **ba** 8. **kwa**

PLURAL.

1. **ba** 2. **a** 3. **za** 4. **za** 5. **za** 6. **ya**

The article of the governed noun is not omitted after the possessive particles, as it is after **ka**, but contracts with the vowel of the possessive particle, **a** + **a** making **a**, as *inkosi* **yabantu** for *inkosi* **ya-abantu**, the chief of the people; **a** + **i** making **e**, as *abantu* **belizwe** for *abantu* **ba-ilizwe**, the people of the country; and **a** + **u** making **o**, as *umfazi* **womcwèli** for *umfazi* **wa-umcwèli**, the carpenter's wife.

The following table illustrates the use of the possessive particles for each of the classes of nouns:—

CLASS. SINGULAR.

1. *umpati* **wa**-*bantu*, **we**-*lizwe*, **wo**-*moya*, the ruler of the people, the land, the wind.
2. *izwi* **la**-*bantu*, **le**-*nkosi*, **lo**-*mzi*, the word of the people, the chief, the town.
3. *indlu* **ya**-*madoda*, **ye**-*ndoda*, **yo**-*nyana*, the house of the men, the man, the son.
4. *isandi* **sa**-*maza*, **se**-*miti*, **so**-*moya*, the sound of the waves, the trees, the wind.
5. *uhlobo* **lwa**-*mafu*, **lwe**-*zinto*, **lo**-*mti*, the kind of clouds, of things, of tree.
6. *umlomo* **wa**-*bantu*, **we**-*ndoda*, **wo**-*mfazi*, the mouth of the people, the man, the woman.
7. *ubomi* **ba**-*bantu*, **be**-*nkomo*, **bo**-*nyana*, the life of the people, the ox, the son.
8. *ukufa* **kwa**-*bantu*, **kwe**-*nkomo*, **ko**-*nyana*, the death of the people, the ox, the son.

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CLASS. PLURAL.

1. *abapati* **ba**-*bantu*, **be**-*lizwe*, **bo**-*mzi*, the rulers of the people, the land, the town.
2. *amazwi* **a**-*madoda*, **e**-*nkosi*, **o**-*nyana*, the words of the men, the man, the son.
3. *ĭndlu* **za**-*madoda*, **ze**-*nkosi*, **zo**-*nyana*, the houses of the men, the chief, the son.
4. *izenzo* **za**-*maza*, **ze**-*langa*, **zo**-*moya*, the deeds of the waves, the sun, the wind.
5. *ĭntlobo* **za**-*bantu*, **ze**-*nkomo*, **zo**-*daka*, kinds of people, of oxen, of mud.
6. *imizi* **ya**-*bantu*, **ye**-*lizwe*, **yo**-*nyana*, the towns of the people, the land, the son.

It will be observed that in many cases the above examples may be equally well expressed in English by using the possessive case as by using the preposition *of*. Thus, instead of "the ruler of the people" we can say "the people's ruler," &c.

After one or two very commonly used nouns the possessive particles are usually omitted, as *umnini-hashe*, the owner of the horse; *umnikazi-mzi*, the mistress of the village.

23. The Locative Case.

The Locative, or case of Place, expresses properly *at* a place, but in conjunction with verbs indicating direction it is used to express all relationships of place, such as are expressed in English by the prepositions *in*, *on*, *to*, *from*, *into*, *among*, &c., *e.g.* **uhlala endlwini**, he stays *in* or *at* the house; **uya endlwini**, he goes *to* the house; **uvela endlwini**, he comes *from* the house; **ungena endlwini**, he goes *into* the house. It also expresses "point of time," *e.g.* **emini**, at noon; **ebusika**, in winter.

The locative case is formed by changing the initial vowel or article of the prefix into **e** and by adding to the root the suffix **-ni**. Before this suffix **a** becomes **e**, and **o** and **u** become

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we and **wi** respectively, except when a labial precedes, when they become **e** and **i**. Thus we have:—

NOMINATIVE.	LOCATIVE.
isitya, the dish.	**esityeni**, in the dish.
ihashe, the horse.	**ehasheni**, to or at the horse.
umkosi, the army.	**emkosini**, in the army.
ubuso, the face.	**ebusweni**, in or on the face.
inkomo, the ox.	**enkomeni**, to the ox.
indlu, the house.	**endlwini**, in the house.
ilifu, the cloud.	**elifini**, in the cloud.

The labial sounds, **p**, **b**, **m**, **mp**, **mb**, when they occur in the last syllable of a noun are usually changed in the locative into palatal sounds, especially when the final vowel is **o** or **u**. In these cases **p** becomes **tsh**; **b**, **ty**; **m**, **ny**; **mp**, **ntsh**; and **mb**, **nj**. For example:—

NOMINATIVE.	LOCATIVE.
isicòpo, a pinnacle.	**esicòtsheni**, on the pinnacle.
ihlobo, summer.	**ehlotyeni**, in summer.
umlomo, the mouth.	**emlonyeni**, in the mouth.
ubuhlwempu, poverty.	**ebuhlwentshini**, in poverty.
umlambo, the river.	**emlanjeni**, in the river.

In the locative, as in the vocative, contracted forms of the prefixes are restored to their full forms in Class 5 singular, and Class 3 plural, as **ubisi**, sweet milk, **elubisini**, in the sweet milk; **ĭnkomo**, cattle, **ezinkomeni**, among the cattle.

On the other hand the contracted form of the prefix is often used in the locative in Class 2 singular, where the nominative has the full form, as **ilizwe**, the country, **ezweni**, in the country; **ilitye**, the stone, **etyeni**, in or on the stone.

Proper names of places change the initial letter into **e** in the locative, but do not add any termination, unless they are also common nouns, as **e-Kápa**, at Cape Town; **e-Báyi**, at

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Port Elizabeth; **e-Monti**, at East London; **e-Nciba**, at the Great Kei; but **e-Dikeni**, at Alice (lit. at the lake); **e-Taleni**, at Taleni (lit. at the flat rock).

Several much used local and temporal designations also take initial **e** alone; as **emnyango**, at the door; **ebuhlanti**, at the cattle-fold; **elwandle**, at the sea; **endle**, outside, in the open; **ekáya**, at home; **emini**, at noon; **ebusuku**, at night; **ebusika**, in winter. When such nouns are followed by a dependent word, the full form is sometimes used, as **ekáyeni lam**, at my home.

In certain circumstances the preposition **ku**, *to*, *at*, *from*, is used instead of the locative case. (See Section 27.)

The possessive particles combined with the locative case serve to indicate the origin or source of a thing—the idea usually expressed in English by "belonging to"; as *umntu* **wa-s-e-Qonce**, a person belonging to King Williams Town; *izinto* **za-s-emhlabeni**, things of the earth. The letter **s** which is seen in these examples is inserted between the vowel **a** of the possessive particle and the vowel **e** of the locative case to prevent hiatus. The same letter is inserted whenever a personal pronoun, or a preposition ending in **a**, precedes the locative, as **ndi-s-endlwini**, I (am) in the house; **na-s-emhlabeni**, and on the earth.

24. LOCATIVE NOUNS.

Besides the eight classes of nouns already described, Kaffir possesses a number of words expressing ideas of place which are usually expressed in English by means of adverbs and prepositions. These words are essentially nouns, and most of them are marked by the prefix **pa**. They are never used as subjects or as objects to verbs, but they can govern other nouns in the possessive case. The possessive particle used after these nouns is, however, not **pa** but **kwa**, and is probably derived from the prefix **ku**, which marks another series of

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locative nouns found in several Bantu languages, of which only one or two survive in Kaffir, *e.g.* **ku-fupi**, near; **ku-de**, far. This almost lost prefix seems in several Kaffir words to be represented by the locative prefix **e**, as in **endle**, outside.

The following is a list of the more common locative nouns, with examples of their use:—

Pambi, before, in front of, as *pambi* **kwe**-*nkosi*, before the chief.
Pantsi, below, beneath, as *pantsi* **ko**-*mti*, beneath the tree.
Pezu, upon, over, as *pezu* **kwe**-*tafile*, upon the table.
Pezulu, above, as *pezulu* **kwe**-*sibàkabàka*, above the sky.
Pakati, within, between, as *pakati* **kwe**-*ndlu*, within the house.
Pandle, without, as *pandle* **kwe**-*sixeko*, without or outside the city.
Pesheya, beyond, across, as *pesheya* **kwe**-*Nciba*, across the Great Kei.
Nganeno, on this side, as *nganeno* **kwe**-*Xesi*, on this side the Keiskama.
Emva, behind, after (of place), as *emva* **kwe**-*nkosi*, after the chief.
Emveni, after (of time), as *emveni* **kwe**-*loxesha*, after that time.
Ecaleni, at the side, as *ecaleni* **kwe**-*ndlu*, at the side of the house.

Locative nouns also serve the purpose of adverbs. They frequently take the preposition **nga**, about, before them, as *wema* **ngapandle**, he stood outside. (See under "Adverbs," Section 100.)

25. GENDER IN NOUNS.

The division of nouns into classes in Kaffir is not based on distinction of sex. It is true that one class of nouns contains mostly personal nouns, and several of the others chiefly neuter nouns; but there is no prefix which is distinctive of either masculine or feminine nouns as such. Gender, in its ordinary

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meaning of distinction of sex, has thus no influence whatever on the grammatical structure of the language. Almost any pronoun may be translated now "he," now "she," now "it," according to the kind of noun it for the moment represents. Thus the pronoun **yona** may stand for **indoda**, a man, or **intombi**, a girl, or **intaba**, a mountain. If, with some writers, we extend the meaning of gender to include that of *kind in general*, then the classes of nouns in Kaffir may be called genders, but not otherwise.

But although gender (in its ordinary sense) is not indicated either by the prefixes or by the pronouns in Kaffir, feminine nouns are often marked by a distinctive *suffix*, just as in English we have count-*ess* from count, and hero-*ine* from hero. This suffix is -**kazi**. The following are examples of its use :—

Masculine.	Feminine.
inkosi, a chief, lord.	**inkosi-kazi**, a chieftainess, lady.
ukumkani, a king.	**ukumkani-kazi**, a queen.
isicaka, a man-servant.	**isicaka-kazi**, a maid-servant.
inja, a dog.	**inja-kazi**, a bitch.

Just as in English, however, the feminine is often a quite different word from the masculine, *e.g.*—

Masculine.	Feminine.
indoda, man, husband.	**umfazi**, woman, wife.
uyise, his father.	**unina**, his mother.
unyana, son.	**intombi**, daughter.

In the case of animals there is often a general name like our words horse, cattle, sheep, and the distinction of sex is then shown when necessary by using words such as **inkunzi** or **induna**, male, and **imazi**, female, before the general name.[1] The latter is put into the possessive case. Examples :—

[1] Castrated animals are designated by putting the word *inkabi* before the general name, as *inkabi yegusha*, a wether ; *inkabi yenkomo*, an ox.

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Masculine.	Feminine.
inkunzi ye-nkomo, a bull.	**imazi ye-nkomo**, a cow.
inkunzi ye-hashe, a stallion.	**imazi ye-hashe**, a mare.
induna ye-ngwe, a tiger.	**imazi ye-ngwe**, a tigress.
inkunzi ye-gusha, a ram.	**imazi ye-gusha**, a ewe.

26. AUGMENTATIVE AND DIMINUTIVE FORMS OF NOUNS.

Besides its use in marking feminine nouns the suffix **-kazi** has two other uses. It is often used as an **augmentative** suffix, that is, it adds "great" or "large" to the meaning of a word. Examples:—

umsinga, a torrent.	**umsingakazi**, a great torrent.
umti, a tree.	**umtikazi**, a large tree.
ilitye, a stone.	**ilityekazi**, a great stone.
umfo, a man, a fellow.	**umfokazi**, a great fellow.

It also expresses indirect relationship. Examples:—

ubawo, my father.	**ubawokazi**, my father's brother.
uma, my mother.	**umakazi**, my mother's sister.

Diminutive nouns are formed by adding the suffix **-ana** or **-anyana** in the case of ordinary nouns, and **-azana** in the case of feminine nouns. Before these suffixes the final vowel of the simple noun is omitted if **a**, **e**, or **i**, and is either omitted, or changed into **w**, if **o** or **u**. Examples:—

intaka, a bird.	**intakana**, a little bird.
intombi, a girl.	**intombazana**, a little girl.
into, a thing.	**intwana**, a little thing.
indlu, a house.	**indlwana**, a little house.
isilo, an animal (noxious).	**isilwanyana**, a small animal.

Before the suffix **-ana** labial consonants are usually changed

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into palatal consonants, especially in the case of words ending in **o** or **u**.

indaba, news.	**indatyana**, a little news.
umkombe, a boat.	**umkonjana**, a little boat.
umlambo, a river.	**umlanjana**, a small river.
intsapo, children.	**intsatshana**, little children.
inkomo, an ox.	**inkonyana**, a calf.

The diminutive noun is sometimes of a different class from the simple noun. Examples:—

um-ka, a married woman.	**in-kazana**, a young woman.
in-kuku, a fowl.	**isi-kúkwazana**, a young hen.
i-kówa, a large mushroom.	**in-kowane**, a small mushroom.

The suffixes **-kazi** and **-ana** are occasionally used with adjectives as well as with nouns. Examples:—

kúlu, great. **kúlukazi**, very great. **kúdlwana**, a little great.
fupi, short. **futshane**, very short.

27. PREPOSITIONS.

There are few prepositions in Kaffir, but the want is supplied by the use of the locative nouns already referred to and in other ways. The following may, perhaps, be regarded as prepositions in the proper sense of the word, though the two last are compound words:—

Ka, of.
Kwa, at the place of.
Ku, to, at, from.
Na, with, along with, and, also.
Nga, by means of, with, through.
Nganga, as great as.
Njenga, like, as.

The use of **ka**, of, has already been described in the section on the possessive case.

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Kwa is used before proper names of persons in the sense of "at the place of" or "in the tribe of." It displaces the article of the following noun in the same way as **ka**, as *ndiya* **kwa-Mhlontlo**, I am going to Mhlontlo's; *ndivela* **kwa-Sigidi**, I come from Sigidi's. Many place-names were names of persons originally. Such take **kwa** instead of the locative prefix **e**, as **kwa-Centane**, at Kentani (lit. at Centane's); **kwa-Gatyana**, at Willowvale (lit. at Gatyana's).

Ku is used before proper names of persons and the other words of Class 1 which take the prefix **u** in the sense of "to," "at," or "from," as **ku-Pato**, to or from Pato; **ku-yihlo**, to or from your father. It is occasionally used before other names of persons as an alternative to the locative case, as **ku-bantu** or **ebantwini**, to or from or among the people. It takes the place of the locative with all nouns when they are preceded by demonstratives, as **ku-lo-mntu**, to or from this person; **ku-la-ndawo**, to or at or from that place.

Ku displaces **a** at the beginning of a word, becomes **kw** before **e** and **i**, and loses its own vowel before **o** and **u**; as **ku-madoda** for **ku-amadoda**, from the men; **kw-eli-hashe**, to this horse; **kw-inkosi** for **ku-inkosi**; **ku-Pato** for **ku-u-Pato**; **k-oyise** for **ku-oyise**.

Na means properly "with," *i.e.* "along with," as *ndiya kuhamba* **na-madoda**, I shall go with the men; but it is also used in the sense of "and" and "also," as *indoda* **nomfazi**, a man and a woman; *izulu* **nomhlaba**, heaven and earth. It never loses its character as a preposition, however, inasmuch as it does not join sentences but only words. **Na** is used also to denote the idea of possession, expressed in English by "have," as **ndi-ne-hashe**, I have a horse (lit. I with a horse); **ba-ne-sicaka**, they have a servant (lit. they with a servant).

As is seen in the above examples the vowel of **na** contracts with the article of the following noun in the same way as the vowel of the possessive particles. Thus we have **na-madoda**, for **na-amadoda**, with the men; **ne-sicaka**, for **na-isicaka**,

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with the servant; and **no-mfazi**, for **na-umfazi**, with the woman.

Nga denotes the instrumental relationship, that is, it is placed before the noun "by means of," "through," or "with" which something is done, as *ndambeta* **ngentonga**, I struck him with a stick; *umlambo uzele* **ngamanzi**, the river is filled with, *i.e.* full of, water. It also expresses general relationships such as we express in English by "about" or "concerning," and distribution "by," as well as the period "about" which. It does not express the *agent* "by" whom a thing is done.

Nga contracts with the vowel of the noun following it like **na**, as **nge-litye**, with a stone; **nge-lizwi**, with a word; **nge-nyawo**, on foot (lit. with the feet); **ngo-hlobo lwazo**, according to their kind; *imihla* **nge-mihla**, day by day (lit. days by days); *izinto* **nge-zinto**, various things (lit. things by things); **nga-sixénxe**, by sevens; **ngo-kuhlwa**, in the evening; **nga-pambili**, in front.

Nganga, "as great as," and **njenga**, "like," "as," are compounds of **nga**, and are used in the same way, as **ngange-ndlovu**, as large as an elephant; **ngange-ndlu**, as big as a house; **njenge-langa**, like the sun.

Nga occurs also in the words **nge-nxa**, "on account of," "for the sake of," and **ngo-kwa**, "according to," both of which are followed by the possessive case, as **ngenxa ka-Yesu**, for Jesus' sake; **ngenxa yenkosi**, on the chief's account; **ngokwezi-Bálo**, according to the Scriptures.

The words **mayela** and **malungana**, are used along with **na**, the first to express "near to," as **mayela nokufa**; the second to express "opposite to," as **malungana ne-ndlu**, opposite the house. Both are also used to express general reference, as **malungana na-landawo**, with regard to that matter.

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28. PERSONAL PRONOUNS.

The personal pronouns of the third person in Kaffir are all derived from the prefixes of the nouns for which they stand. The first and second persons have of course special forms of their own.

The pronouns occur in six different forms or *cases*, namely:—

1. The pronoun used as subject, as **ndi**-*bonile*, I have seen.
2. The pronoun used as object, as *ú*-**ndi**-*bonile*, he has seen me.
3. The pronoun used as copula, as **ndi**-*m*, it is I.
4. The pronoun used as substantive, as **mna**, I.
5. The pronoun after prepositions, as *na*-**m**, with me.
6. The pronoun in the possessive, as *indlu ya*-**m**, my house.

29. The Pronoun used as Subject.

When used as subject, the personal pronoun of the first person singular is **ndi**, "I"; that of the first person plural, **si**, "we"; that of the second person singular, **u**, "thou" or "you"; that of the second person plural, **ni**, "you."

In the third person the pronoun consists of the prefix of the noun for which it stands, but with the article and the nasal letters **m** and **n** omitted. Thus the pronoun corresponding to the prefix **i-li** is **li**, and the pronoun corresponding to **i-mi** is **i**. The pronouns corresponding to the prefixes **u-m** and **i-n** are **ú** and **i**.

[In dependent moods and forms of the verb the pronoun of Class 1, singular, becomes **a**, and before participles it becomes **e**. The pronouns **ba** and **a** of Classes 1 and 2 plural, become **be** and **e** respectively before participles.]

When used before a predicate beginning with a vowel the pronominal subjects either omit their own vowel or change it into the corresponding semi-vowel.

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The following table shows the **pronominal subjects**, as they may be called, for the different persons and classes. The forms within brackets are those used before a root beginning with a vowel :—

Person.	Class.	Singular.		Plural.	
I.		**ndi**	(**nd**)	**si**	(**s**)
II.		**u**	(**w**)	**ni**	(**n**)
III.	1.	**ú, a, e**	(**w**)	**ba**	(**b**)
	2.	**li**	(**l**)	**a**	(–)
	3.	**i**	(**y**)	**zi**	(**z**)
	4.	**si**	(**s**)	**zi**	(**z**)
	5.	**lu**	(**lw**)	**zi**	(**z**)
	6.	**u**	(**w**)	**i**	(**y**)
	7.	**bu**	(**b**)		
	8.	**ku**	(**kw**)		

The pronoun of Class 1 singular of the third person is distinguished from the pronoun of the second person singular by being strongly accented.

The pronominal subject is always used, even when the noun or emphatic pronoun which forms the real subject is present, as *ihashe* **li**-*file*, the horse (it) is dead; *tina* **si**-*yazi*, we (we) know. It thus corresponds in European languages partly to the personal pronoun, and partly to the person-ending of the verb, of which we have remnants in English in such words as a-*m*, ar-*t*, love-*s*.

The pronominal subject may be used before any kind of predicate, whether verb, adjective, adverb, or prepositional phrase; and before adjectives, adverbs, &c., it carries in itself the idea of "is" or "are"; as **ba**-*kúlu*, they (are) great; **si**-*lapa*, we (are) here; **ndi**-*nabo*, I (am) with them.

Illustrations of the Pronoun used as Subject.

Singular.	Plural.
Ndi-*yateta*, I am speaking.	**Si**-*yahamba*, we are going.
U-*fikile*, you (sing.) have arrived.	**Ni**-*bonile*, you (pl.) have seen.

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Umntu **ú**-*lapa*, the person is here.
Iliso **li**-*yabona*, the eye sees.
Inkosi **i**-*kó*, the chief is present.
Isitya **si**-*wile*, the dish has fallen.
Usana **lu**-*yafa*, the baby is sick,
Umti **u**-*yakúla*, the tree grows.
Abantu **ba**-*yasaba*, the people flee.
Amehlo **a**-*yabona*, the eyes see.
Inkosi **zi**-*file*, the chiefs are dead.
Izitya **zi**-*lapa*, the dishes are here.
Intsana **zi**-*yafa*, the babies are sick.
Imiti **i**-*wile*, the trees have fallen.
Ubomi **bu**-*futshane*, life is short.
Ukutya **ku**-*pelile*, the food is done.

For illustrations of the pronominal subjects before vowels see the past indefinite and short future tenses of the verb. (Sections 59 and 60.)

30. The Pronoun used as Object.

The pronoun when used as object to a verb usually takes the same form as the pronoun when used as subject, but the single vowels which serve as subjects in weak classes take a semi-vowel before them as objects; that is, **a**, **i**, **u**, become **wa**, **yi**, **wu**, respectively. The objective forms for the second person singular and Class 1 singular, are irregular, being **ku** and **m**. The following table illustrates the forms. Those used before a vowel are given within brackets:—

Person.	Class.	Singular.		Plural.	
I.		**ndi**	**(nd)**	**si**	**(s)**
II.		**ku**	**(kw, k)**	**ni**	**(n)**
III.	1.	**m**	**(m)**	**ba**	**(b)**
	2.	**li**	**(l)**	**wa**	**(w)**
	3.	**yi**	**(y)**	**zi**	**(z)**
	4.	**lu**	**(lw, l)**	**zi**	**(z)**
	5.	**si**	**(s)**	**zi**	**(z)**
	6.	**wu**	**(w)**	**yi**	**(y)**
	7.	**bu**	**(b)**		
	8.	**ku**	**(kw, k)**		

The place of the pronominal object is immediately before the root of the verb, as *ba*-**ndi**-*bonile*, they have seen me. In

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meaning it may be either direct, as in the foregoing example, or indirect, as *ba*-**ndi**-*pe ihashe*, they have given me a horse.

The pronominal object is used even when the real object is present, whenever the latter is definite in meaning, that is generally where we have "the" before the noun. Thus *ndi-funa ihashe* means I want *a* horse, but *ndi*-**li**-*funa ihashe*, I want *the* horse.

Illustrations of the Pronoun used as Object.

SINGULAR.	PLURAL.
Uya-**ndi**-*bona*, he sees me.	*Uya*-**si**-*bona*, he sees us.
Uya-**ku**-*bona*, he sees thee.	*Uya*-**ni**-*bona*, he sees you.
Ndiya-**m**-*bona umntu*, I see the man.	*Ndiya*-**ba**-*bona abantu*, I see the people.
Ndiya-**li**-*bona iliso*, I see the eye.	*Ndiya*-**wa**-*bona amehlo*, I see the eyes.
Siya-**yi**-*bona inkomo*, we see the ox.	*Siya*-**zi**-*bona inkomo*, we see the oxen.
Uya-**si**-*bona isono*, he sees the wrong.	*Niya*-**zi**-*bona izitya*, ye see the dishes.
Uya-**lu**-*bona usana*, you see the baby.	*Uya*-**zi**-*bona intsana*, you see the babies.
Niya-**wu**-*bona umti*, ye see the tree.	*Niya*-**yi**-*bona imiti*, ye see the trees.

Ndiya-**bu**-*bona uboya*, I see the wool.
Siya-**ku**-*bona ukutya*, we see the food.

31. The Reflexive Pronominal Object ZI.

The particle **zi** is used as a reflexive pronominal object for all persons and classes. It represents our reflexive pronouns "myself," "himself," "themselves," &c.; as *ndiya*-**zi**-*bona*, I see myself; *úya*-**zi**-*tanda*, he loves himself; *baya*-**zi**-*bùbìsa*, they destroy themselves; *niya*-**zi**-*ncoma*, you praise yourselves.

32. The Pronoun used as Copula.

By the copula we mean a word or particle, like "is" or "are" in English, which connects a subject with any pre-

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dicate other than a verb, as the grass *is* green, they *are* here, he *is* a man.

In Kaffir no copula is required before an adjective or adverb. Before a noun or pronoun, however, one is always used.

The original form of the copula in Kaffir seems to have been a particle **ngi**, which is still found in some classes but with its vowel assimilated to the vowel of the class, as *ndi*-**ngu**-*ye*, I am he; *si*-**nga**-*bo*, we are they. In most classes, however, a form of the personal pronoun, which is usually the same as the pronominal object, has taken the place of **ngi**, as *ú*-**y**-*inkosi*, he is a chief; *ú*-**yi**-*yo*, he is it (*inkosi* understood). The following table shows the forms of the copula for the different persons and classes. The forms used before a vowel are given within brackets :—

Person.	Class.	Singular.		Plural.	
I.		**ndi**		**si**	
II.		**ngu**		**ni**	
III.	1.	**ngu**	(**ng**)	**nga**	(**ng**)
	2.	**li**	(**l**)	**nga**	(**ng**)
	3.	**yi**	(**y**)	**zi**	(**z**)
	4.	**si**	(**s**)	**zi**	(**z**)
	5.	**lu**	(**l**)	**zi**	(**z**)
	6.	**ngu**	(**ng**)	**yi**	(**y**)
	7.	**bu**	(**b**)		
	8.	**ku**	(**k**)		

Illustrations.

Singular.	Plural.
ndi-*m*, it is I.	**si**-*ti*, it is we.
ngu-*we*, it is thou.	**ni**-*ni*, it is you.
ng-*umntu*, it is a man.	**ng**-*abantu*, it is people.
l-*iliso*, it is an eye.	**ng**-*amehlo*, it is eyes.
y-*inkosi*, it is a chief.	**z**-*inkosi*, it is chiefs.
s-*isitya*, it is a dish.	**z**-*izitya*, it is dishes.
l-*usana*, it is a baby.	**z**-*intsana*, it is babies.
ng-*umlambo*, it is a river.	**y**-*imilambo*, it is rivers.
b-*utywala*, it is Kaffir beer.	
k-*ukutya*, it is food.	

As will be seen from these examples the pronominal copula has the force of "it is" when no pronominal subject pre-

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cedes it. When a pronominal subject precedes, it has simply the force of "is" or "are."

It must be noted that the pronominal copula agrees with the noun or pronoun which follows it, not with any noun or pronoun which may precede it, as *lamadoda a-***z***-inkosi*, these men are chiefs.

The special form of the personal pronoun which is used after the pronominal copula is the same as that used after prepositions. (See Section 34.)

33. The Pronoun used as Substantive.

When the pronoun stands alone, that is, when it is used as a substantive, it takes a fuller form than when it is the subject or object of a verb. This form is usually made by adding **-ona** to the form of the pronoun used as object before vowels; but the forms for the first and second persons singular and plural, and for Class 1 singular, are irregular in their formation. In meaning the pronoun used as substantive is always more or less emphatic. The various forms for the third person are translated by "he," "she," "it," or "they," according to the gender and number in English of the noun referred to:—

Per.	Cl.	Singular.	Plural.
I.		**mna**, I.	**tina**, we.
II.		**wena**, thou.	**nina**, you.
III.	1.	**yena** (*umntu*), he (the man).	**bona** (*abantu*), they (the people).
	2.	**lona** (*ihashe*), it (the horse).	**wona** (*amahashe*), they (the horses).
	3.	**yona** (*intombi*), she (the girl).	**zona** (*intombi*), they (the girls).
	4.	**sona** (*isitya*), it (the dish).	**zona** (*izitya*), they (the dishes).
	5.	**lona** (*usana*), it (the baby).	**zona** (*intsana*), they (the babies).
	6.	**wona** (*umlambo*), it (the river).	**yona** (*imilambo*), they (the rivers).
	7.	**bona** (*ubuntu*), it (manhood)	
	8.	**kóna** (*ukuhamba*), it (walking).	

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34. The Pronoun after Prepositions.

After prepositions the substantive form of the pronoun given above is occasionally used, as *ku*-**yena**, to him; but far more usually a contraction of the substantive form, made by omitting the final syllable **na**, is employed; as *ku*-**ye**, to him; *ku*-**bo**, to them. The same form is used after the pronominal copula, as *ngu*-**ye**, it is he; *nga*-**bo**, it is they.

The following table shows the forms of the pronouns used after the preposition **na**, with. The same forms are used after the other prepositions, **ku**, **nga**, **nganga** and **njenga**, and after the pronominal copula :—

Per.	Cl.	Singular.	Plural.
I.		*na*-**m**, with me.	*na*-**ti**, with us.
II.		*na*-**we**, with thee.	*na*-**ni**, with you.
III.	1.	*na*-**ye**, with him (*umntu*).	*na*-**bo**, with them (*abantu*).
	2.	*na*-**lo**, with it (*iliza*).	*na*-**wo**, with them (*amaza*)
	3.	*na*-**yo**, with him (*inkosi*).	*na*-**zo**, with them (*inkosi*).
	4.	*na*-**so**, with him (*isicaka*).	*na*-**zo**, with them (*izicaka*).
	5.	*na*-**lo**, with it (*usana*).	*na*-**zo**, with them (*intsana*).
	6.	*na*-**wo**, with it (*umlambo*).	*na*-**yo**, with them (*imilambo*).
	7.	*na*-**bo**, with it (*ubusi*).	
	8.	*na*-**kó**, with it (*ukutya*).	

35. The Pronoun in the Possessive.

The forms of the pronoun used after the possessive particles are the same as the forms used after prepositions, except in the second person and Class 1 singular, and in the first and second persons plural. The form for the second person singular is **kó**, and the form for Class 1 singular is **ké**. The forms for the first and second persons plural are **tu** and **nu** respectively, and before the soft vowel of these forms the vowel **a** of the possessive particle is softened to **e**. Hence we have *unyana* **we-nu**, your son, instead of *unyana* **wa-nu**. All the forms are shown in the following table :—

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Per.	Cl.	Singular.	Plural.
I.		*unyana wa-***m**, my son.	*onyana be-***tu**, our sons.
II.		*ilizwi la-***kó**, thy word.	*izinto ze-***nu**, your things.
III.	1.	*into ya-***kė**, his thing (*umntu*).	*amazwi a-***bo**, their words (*abantu*).
	2.	*ukutya kwa-***lo**, its food (*ihashe*).	*amehlo a-***wo**, their eyes (*amahashe*).
	3.	*ilizwe la-***yo**, his land (*inkosi*).	*amazwe a-***zo**, their lands (*inkosi*).
	4.	*intloko ya-***so**, its head (*isilo*).	*intloko za-***zo**, their heads (*izilo*).
	5.	*amaza a-***lo**, its waves (*ulwandle*).	*amaza a-***zo**, their waves (*ilwandle*).
	6.	*isebe la-***wo**, its branch (*umti*).	*amasebe a-***yo**, their branches (*imiti*).
	7.	*ubude ba-***bo**, its length (*ubomi*).	
	8.	*ixesha la-***kó**, its time (*ukufa*).	

The numerous forms (**wa-m, ya-kó, la-kė, za-zo**, &c.), produced by the combination of the possessive particles and the pronouns will present no difficulty if it is borne in mind that the *first syllable* in these forms *always agrees with the name of the thing possessed*, and the *second* with the *name of the possessor*.

Table of the Personal Pronouns.

SINGULAR.

Per.	Cl.	Subj.	Obj.	Cop.	Subst.	Prep.	Poss.
I.		ndi	ndi	ndi	mna	m	m
II.		u	ku	ngu	wena	we	kó
III.	1.	ú	m	ngu	yena	ye	kė
	2.	li	li	li	lona	lo	lo
	3.	i	yi	yi	yona	yo	yo
	4.	si	si	si	sona	so	so
	5.	lu	lu	lu	lona	lo	lo
	6.	u	wu	ngu	wona	wo	wo
	7.	bu	bu	bu	bona	bo	bo
	8.	ku	ku	ku	kóna	kó	kó

PLURAL.

Per.	Cl.	Subj.	Obj.	Cop.	Subst.	Prep.	Poss.
I.		si	si	si	tina	ti	tu
II.		ni	ni	ni	nina	ni	nu
III.	1.	ba	ba	nga	bona	bo	bo
	2.	a	wa	nga	wona	wo	wo
	3.	zi	zi	zi	zona	zo	zo
	4.	zi	zi	zi	zona	zo	zo
	5.	zi	zi	zi	zona	zo	zo
	6.	i	yi	yi	yona	yo	yo

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36. RELATIVE CLAUSES.

Relative clauses in Kaffir are marked by a suffix, **-yo**, which is added to the verb *whenever the latter ends the clause.* This suffix is of participial nature, and may be represented in English by *-ing.*

Two kinds of relative clauses have to be distinguished:—

(*a*) Those in which the antecedent is a noun without the article, or an emphatic or demonstrative pronoun.

(*b*) Those in which the antecedent is a noun with the article.

37. (*a*) Antecedent without Article.

When the antecedent to a relative clause has no article, the *personal* pronouns take the place of relatives, as *abo-bantu* **ba**-*teta-yo* (those people *they* speaking), those people who speak; *abo-bantu ndi*-**ba**-*bona-yo* (those people I *them* seeing), those people whom I see; *abo-bantu nditeta na*-**bo** (those people I speak with *them*), those people to whom I speak; *wena* **u**-*gweba-yo* (thou *thou*-judging), thou who judgest; *lowo u*-**m**-*tanda-yo* (that-one thou *him* loving), he whom thou lovest; *tina ni-teta na*-**ti** (we you speak with us), we to whom you speak.

[In Class 1 singular, the subject of the relative clause is **u**, when in English the relative pronoun is in the nominative, as *lo-mntu* **ú**-*teta-yo* (this man he speaking), this man who speaks; but becomes **a** when the relative in English is in the objective, as *lo-mntu* **a**-*m-bona-yo* (that person he him seeing), that person whom he sees; *la-ndawo* **a**-*hambela ku-yo* (that place he goes to it), that place to which he goes.]

38. (*b*) Antecedent with Article.

When the antecedent to a relative clause is a noun preceded by an article, the personal pronouns are used exactly as above, but, in addition, a relative particle (corresponding to the article) is put at the beginning of the relative clause. The force of the relative particle may be expressed in

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English by "the one" or "the ones," as **a**-*bantu* **a**-*ba-hambayo* (*the* people *the-ones* they going), the people who go.

The relative particle assumes the form **a**, **e**, or **o**, according as the vowel of the pronominal subject of the clause is **a**, **i**, or **u**; as *abantu* **a**-*ba-fika-yo* (the people *the-ones* they arriving), the people who arrive; *ihashe* **e**-*li-baleka-yo* (the horse *the-one* it running), the horse which runs; *usana* **o**-*lu-kalà-yo* (the babe *the-one* it crying), the babe which cries.

Pronoun subjects which consist simply of a vowel contract with the relative particle, as *umntu* **ō**-*teta-yo*, for **o**-**u**-*teta-yo*, (the man the one he speaking), the man who speaks; *inkosi* **ē**-*laula-yo*, for **e**-**i**-*laula-yo*, (the chief the-one he ruling), the chief who rules; *amadoda* **ā**-*bona-yo*, for **a**-**a**-*bona-yo*, (the men the-ones they seeing), the men who see; except when a verb beginning with a vowel follows, when the pronominal subjects **i** and **u** become **y** and **w** respectively; as *umntu* **o**-**w**-*onayo*, the man who sins; *inkosi* **e**-**y**-*oyikayo*, the chief who fears.

[In Class 1 singular, the relative particle is **o** when in English the relative is in the nominative, as *umntu* **o**-*bona-yo*, the man who sees; but **a** when it is in the objective, as *into* **a**-*yi-funa-yo*, the thing which he seeks.]

The following table shows the form assumed by the relative particle in combination with pronominal subjects of different persons and classes. The forms within brackets are those used when the verbal root begins with a vowel:—

Person.	Class.	Singular.	Plural.
I.		**e-ndi**	**e-si**
II.		**ō, (o-w)**	**e-ni**
III.	1.	**ō, (o-w)** nom., **a** obj.	**a-ba**
	2.	**e-li**	**ā, (a-w)**
	3.	**ē, (e-y)**	**e-zi**
	4.	**e-si**	**e-zi**
	5.	**o-lu**	**e-zi**
	6.	**ō, (o-w)**	**e, (e-y)**
	7.	**o-bu**	
	8.	**o-ku**	

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The following example will illustrate the form assumed by the relative clause where in English the relative is in the possessive: *abantu* **a-ba**-*nkosi* **i**-*fika-yo* (the people *the-ones they* chief *he* arriving), the people whose chief arrives. "They" here seems to have the force of "their." The form is probably a contraction for *abantu* **a-ba**-*nkosi* **ya-bo** *i-fika-yo*: for words like *umnini*, owner, *umnikazi*, mistress, *umka*, wife, which are regularly followed by a contracted form of the possessive case, take the same form in relative clauses, as *ihashe* **eli**-*mnini*-**lo**, the horse whose owner; *umntu* **o**-*mka*-**kė**, the person whose wife. It will be noticed that a noun following the relative in the possessive loses its article.

39. Examples of Relative Clauses.

(*a*) *Where in English the Relative is in the Nominative.*

U-mntu **ō**-*teta-yo* (the man the-one (he) speaking), the man who speaks.

I-hashe **e-li**-*za-yo* (the horse the-one it coming), the horse which comes.

I-nkosi **ē**-*puma-yo* (the chief the-one (he) going out), the chief who goes out.

I-sitya **e-si**-*wa-yo* (the dish the-one it falling), the dish which falls.

U-sana **o-lu**-*kùla-yo* (the babe the-one it crying), the babe which cries.

U-mti **ō**-*kùla-yo* (the tree the-one (it) growing), the tree which grows.

U-boya **o-bu**-*kùla-yo* (the wool the-one it growing), the wool which grows.

U-kwindla **o-ku**-*za-yo* (the harvest the-one it coming), the harvest which comes.

A-bantu **a-ba**-*cula-yo* (the people the-ones they singing), the people who sing.

A-mehlo **ā**-*bona-yo* (the eyes the-ones (they) seeing), the eyes which see.

I-zazi **e-zi**-*teta-yo* (the sages the-ones they speaking), the sages who speak.

I-ntsana **e-zi**-*kùla-yo* (the babes the-ones they crying), the babes that cry.

I-miti **ē**-*kùla-yo* (the trees the-ones (they) growing), the trees which grow.

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(*b*) *Where in English the Relative is in the Objective.*

Into **e**-*ndi*-**yi**-*funayo* (the thing the-one I it seeking), the thing that I seek.
Into **ō**-**yi**-*funayo* (the thing the-one (thou) it seeking), the thing that you seek.
Into **ā**-**yi**-*funayo* (the thing the-one (he) it seeking), the thing that he seeks.
Into **e**-*li*-**yi**-*funayo ihashe*, the thing which the horse seeks.
Into **ē**-**yi**-*funayo inkosi*, the thing which the chief seeks.
Into **o**-*lu*-**yi**-*funayo usana*, the thing that the babe seeks.
Into **o**-**yi**-*funayo umlambo*, the thing which the river seeks.
Into **o**-*bu*-**yi**-*funayo ubulumko*, the thing which wisdom seeks.
Into **o**-*ku*-**yi**-*funayo ukwazi*, the thing which knowledge seeks.
Abantu **e**-*si*-**ba**-*funayo*, the people whom we seek.
Abantu **e**-*ni*-**ba**-*funayo*, the people whom ye seek.
Abantu **a**-*ba*-**ba**-*funayo*, the people that they seek.
Abantu **ā**-**ba**-*funayo amadoda*, the people that the men seek.
Abantu **e**-*zi*-**ba**-*funayo ĭnkosi*, the people that the chiefs seek.
Abantu **e**-*zi*-**ba**-*funayo intsana*, the people whom the babes seek.
Abantu **ē**-**ba**-*funayo imilambo*, the people whom the rivers seek.

The rather clumsy construction of the relative in the objective illustrated in the above sentences is very often avoided in Kaffir by turning the verb into the passive voice; thus, instead of saying **into eyifunayo inkosi**, the thing that the chief seeks, it is more usual to say **into efunwa yinkosi**, the thing that is sought by the chief.

(*c*) *Where in English the Relative is governed by a Preposition.*

Umntu **e**-*si*-*hamba na*-**ye**, the man (the-one we go with him), *i.e.* with whom we go.
Ihashe **ō**-*kwela ku*-**lo**, the horse on which you ride.
Indawo **ā**-*hambela ku*-**yo**, the place to which he goes.
Isipo **ē**-*teta nga*-**so** *inkosi*, the gift the chief speaks of.
Udaba **e**-*ni*-*teta nga*-**lo**, the report about which you speak.
Umzi **a**-*ba*-*hlala ku*-**wo**, the village in which they live.
Abantu **e**-*ndi*-*hamba na*-**bo**, the people with whom I go.
Amahashe **e**-*ni*-*kwela ku*-**wo**, the horses on which you ride.

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Indawo **a**-*ba-hambela ku-***zo** *abantu*, the places to which the people go.
Izipo **e**-*zi-teta nga-***zo** *inkosi*, the gifts about which the chiefs speak.
Indaba **e**-*si-teta nga-***zo**, the news about which we speak.
Imizi **a**-*ba-hlala ku-***yo**, the villages in which they live.

(*d*) *Where in English the Relative is in the Possessive.*

Umntu **o**-*hashe ndi-li-bonayo*, the man whose horse I see.
Ilizwe **eli**-*bemi bafileyo*, the country whose people have died.
Inkomo **e**-*nyama si-yi-tandayo*, the ox whose flesh we love (it).
Isitya **esi**-*mnini-***so** *ukòyo*, the dish whose owner is present.
Usana **olu**-*nina ubùbileyo*, the babe whose mother has died.
Umti **o**-*maqqabi atshazayo*, the tree whose leaves wither.
Utywala **obu**-*mandla akùlayo*, beer whose strength is increasing.
Ukudla **oku**-*songo simnandi*, food whose taste is nice.
Abantu **aba**-*mahashe ndi-w-aziyo*, people whose horses I know (them).
Amadoda **a**-*nkomo zi-ninzi*, men whose cattle are numerous.
Igusha **ezi**-*mnini-***zo** *ndi-m-aziyo*, sheep whose owner I know (him).
Izicaka **ezi**-*nkosi i-fikileyo*, servants whose master has arrived.
Intsana **ezi**-*nina ndi-m-bonayo*, babes whose mother I see (her).
Imiti **e**-*ziqàmo zi-mnandi*, trees whose fruit is sweet.

It will be observed that in the nominative and in the possessive the relative particle and the personal pronoun come together. They may in these cases be looked upon as forming a true *relative pronoun*. In the objective by verbs and prepositions, however, the relative particle and the personal pronoun are separated, in the first case by the pronoun subject of the clause, in the second by pronoun, subject, verb and preposition.

40. EMPHATIC POSSESSIVES AND DEMONSTRATIVES.

The relative particles **a**, **e**, **o**, are used before the possessive particles to make a more emphatic form of the possessive case. This emphatic form is the one always employed after

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the pronominal copula. It then corresponds to our "mine," "yours," &c., as *indlu* **y-eyam**, the house is mine; *ihashe* **l-elakó**, the horse is thine; *umti* **ng-oka-bawo**, the tree is my father's. The emphatic form of the possessive usually precedes the governing noun; thus, *indlu* **yabo**, their house, but **e-yabo** *indlu*, their *own* house, or *their* house. The governing noun is sometimes omitted when the reference is obvious, as **kowetu** (for **kowetu** *umzi*), at our village; **kowabo**, at his or their village. The following are examples of the use of the emphatic form:—

o-wakė *umfazi*, *his*, or his *own* wife.
e-lakė *ihashe*, *his* horse.
e-yam *inkomo*, *my* ox or cow.
e-sam *isitya*, my *own* dish.
o-lwam *uluvo*, my *own* opinion.
o-wakó *umzi*, *your* village.
o-bakė *ubulumko*, *his* wisdom.
o-wo-kuqala *umntu*, the first man.
o-we-sitatu *umnyaka*, the third year.
esika-Kàma *isizwe*, Kama's tribe.
lelika-bawo, it is my father's (land).
bobakó *ubukumkani*, thine is the kingdom.

a-babo *onyana*, their *own* sons.
a-wabo *amahashe*, *their* horses.
e-zabo *inkomo*, *their* oxen.
e-zetu *izitya*, *our* dishes.
e-zenu *izimvo*, *your* opinions.
e-yetu *imizi*, *our* villages.
o-kwabo *ukutya*, *their* food.
o-lwe-sibini *usuku*, the second day.
e-ye-sine *inyanga*, the fourth month.
a-ba-ka-Kàma *abantu*, Kama's people.
le-nto **y-eyam**, this thing is mine.
l-olwakó *uzuko*, thine is the glory.

The relative particles are also put before the substantive form of the personal pronouns to make a sort of emphatic demonstrative which expresses our "the very," "the identical," or our emphatic "*the*."

This form of the pronoun gives the force of the superlative degree to the adjective following it; as **o-yena** *mntu mkulu*, *the* great man, that is the greatest man; **e-lona** *hashe linamendu*, the swiftest horse. (See Syntax, Section 127.)

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The following are examples of the emphatic demonstratives:—

o-yena *mntu*, the very man.
e-lona *hashe*, the very horse.
e-yona *nto*, the very thing.
e-sona *sifo*, the very disease.
o-lona *lu-bisi*, the very milk.
o-wona *m-teto*, the very law.
a-bona *bantu*, the very people.
a-wona *matye*, the very stones.
e-zona *nkabi*, the very oxen.
e-zona *zipo*, the very gifts.
e-zona *mpondo*, the very horns.
e-yona *miti*, the very trees.
o-bona *ubu-lungisa*, the true righteousness.
o-kóna *kuvuma kumnandi*, the sweetest singing.

41. DEMONSTRATIVE PRONOUNS AND ADJECTIVES.

There are three sets of demonstratives, all of which may be used either as adjectives or as pronouns, that is, with or without the nouns to which they refer. The three sets are related to each other nearly as the three persons in the personal pronouns, the first set pointing out something near the speaker, the second set something near to the person spoken to, and the third set something at a distance. They thus correspond nearly to our "this," "that," and "yonder," *e.g.* **le-ndlu**, this house; **lō-ndlu**, that house; **lā-ndlu**, yonder house.

The demonstratives of the first set have the same form as the relative pronouns (*i.e.* relative particle + pronominal subject) in strong classes, but in weak classes they prefix an **l** to the relative forms. (This **l** was originally found in all the classes, as it still is in Zulu.)

The demonstratives of the second set are formed from those of the first set by changing the final vowel into **o** in strong classes, and by adding **wo** or **yo** in weak classes. The latter forms, **lawo**, **leyo**, **lowo**, are, however, usually contracted to **lō** when they precede a noun.

The demonstratives of the third set add **ya** to the forms of the first set in strong classes, and **wa** or **ya** in weak classes, but the forms ending in **aya**, **eya**, **owa**, &c., thus produced, are usually contracted to **a** when they precede a noun.

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The following table exhibits the three sets of demonstratives for the different classes of nouns :—

Class.	Singular.			Plural.		
	"This."	"That."	"Yonder."	"These."	"Those."	"Yonder."
1.	**lo**	**lowo, lō**	**lowa, lā.**	**aba**	**abo**	**abaya, abā.**
2.	**eli**	**elo**	**eliya, elā.**	**la**	**lawo, lō**	**lawa, lā.**
3.	**le**	**leyo, lō**	**leya, lā.**	**ezi**	**ezo**	**eziya, ezā.**
4.	**esi**	**eso**	**esiya, esā.**	**ezi**	**ezo**	**eziya, ezā.**
5.	**olu**	**olo**	**oluya, olā.**	**ezi**	**ezo**	**eziya, ezā.**
6.	**lo**	**lowo, lō**	**lowa, lā.**	**le**	**leyo, lō**	**leya, lā.**
7.	**obu**	**obo**	**obuya, obā.**			
8.	**oku**	**oko**	**okuya, okā.**			

Examples of the Demonstratives.

I.

Class.	Singular.	Plural.
1.	*Umntu* **lo** or **lo**-*mntu*, this person.	*Abantu* **aba** or **aba**-*bantu*, these persons.
2.	*Ilizwi* **eli** or **eli**-*lizwi*, this word.	*Amazwi* **la** or **la**-*mazwi*, these words.
3.	*Into* **le** or **le**-*nto*, this thing.	*Izinto* **ezi** or **ezi**-*zinto*, these things.
4.	*Isitya* **esi** or **esi**-*sitya*, this dish.	*Izitya* **ezi** or **ezi**-*zitya*, these dishes.
5.	*Ukùko* **olu** or **olu**-*kùko*, this mat.	*Inkuko* **ezi** or **ezi**-*zinkuko*, these mats.
6.	*Umti* **lo** or **lo**-*mti*, this tree.	*Imilambo* **le** or **le**-*milambo*, these rivers.
7.	*Ubuti* **obu** or **obu**-*buti*, this poison.	
8.	*Ukutya* **oku** or **oku**-*kutya*, this food.	

II.

1.	*Umfazi* **lowo**, or **lō**-*mfazi*, that woman.	*Abafazi* **abo**, or **abo**-*bafazi*, those women.
2.	*Ilifu* **elo**, or **elo**-*lifu*, that cloud.	*Amafu* **lawo**, or **lā**-*mafu*, those clouds.
3.	*Inja* **leyo**, or **lō**-*nja*, that dog.	*Izinja* **ezo**, or **ezo**-*zinja*, those dogs.

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4. *Isipo* **eso**, or **eso**-*sipo*, that gift. *Izipo* **ezo**, or **ezo**-*zipo*, those gifts.
5. *Uluhlu* **olo**, or **olo**-*luhlu*, that row. *Izintlu* **ezo**, or **ezo**-*zintlu*, those rows.
6. *Umzi* **lowo**, or **lō**-*mzi*, that town. *Imizi* **leyo**, or **lō**-*mizi*, those towns.
7. *Ubuhle* **obo**, or **obo**-*buhle*, that beauty.
8. *Ukuza* **oko**, or **oko**-*kuza*, that coming.

III.

1. *Umfo* **lowā**, or **lā**-*mfo*, yonder man. *Abafo* **abayā**, or **abā**-*bafo*, yonder men.
2. *Ilifu* **eliyā**, or **elā**-*lifu*, yonder cloud. *Amafu* **lawā**, or **lā**-*mafu*, yonder clouds.
3. *Imvu* **leyā**, or **lā**-*mvu*, yonder sheep. *Izimvu* **eziyā**, or **ezā**-*mvu*, yonder sheep.
4. *Isilo* **esiyā**, or **esā**-*silo*, yonder beast. *Izilo* **eziyā**, or **ezā**-*zilo*, yonder beasts.
5. *Uluti* **oluyā**, or **olā**-*luti*, yonder rod. *Izinti* **eziyā**, or **ezā**-*zinti*, yonder rods.
6. *Umda* **lowā**, or **lā**-*mda*, yonder boundary. *Imida* **leyā**, or **lā**-*mida*, yonder boundaries.
7. *Uboya* **obuyā**, or **obā**-*boya*, yonder wool.
8. *Ukusa* **okuyā**, or **okā**-*kusa*, yonder dawn.

A demonstrative adjective is more emphatic when it precedes than when it follows its noun. This is particularly the case with the second set of demonstratives, which, when they follow a noun, have rather the force of *the* than of *that*, *e.g.* **elo-hashe**, *that* horse; **ihashe elo**, *the* horse (already spoken of).

As will be seen in the examples given above, the initial vowel (or article) of a noun is omitted when a demonstrative precedes it, but not when a demonstrative follows it, *e.g.* **indlu**, a house; **le-ndlu**, this house; **indlu le**, the house.

[In Class 2 singular and in Class 3 plural either the full or the contracted form of the noun prefix may be used after a demonstrative when the noun has a monosyllabic root; thus we can say **elo-lizwe** or **elo-zwe**, that country; and **ezo-zinja** or **ezo-nja**, those dogs.]

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Demonstratives take prepositions before them in the same way as nouns. The final vowel of the preposition is either omitted or becomes the corresponding semi-vowel before a demonstrative beginning with a vowel, *e.g.* **ku-lo, nga-lo, na-lo, njenga-lo** (*mntu*), to this, through this, with this, like this (person); **kw-aba, ng-aba, n-aba, njeng-aba** (*bantu*), to these, through these, with these, like these (people); **kw-eli, ng-eli, n-eli, njeng-eli** (*hashe*), to this, by means of this, with this, like this (horse); **k-olu, ng-olu, n-olu, njeng-olu** (*luti*), to this, by means of this, with this, like this (rod).

42. ADVERBIAL DEMONSTRATIVES.

In addition to the demonstratives given above, there are three other sets, which may be called adverbial demonstratives, which express our "here he is," "there he is," "yonder he is." The first set is formed by prefixing the particle **na**, here, to the pronominal copula corresponding to the class of noun referred to. (The latter takes in some classes a modified form.) The second and third sets are formed from the first in exactly the same way as the demonstratives already given. In meaning the three sets differ from each other in the same way as the simple demonstratives, the first set referring to something near the speaker, the second set to something near the person spoken to, and the third set to something at a distance. The following table exhibits the three sets:—

Class.	Singular.			Plural.		
	"Here he is."	"There he is."	"Yonder he is."	"Here they are."	"There they are."	"Yonder they are."
1.	**nanku**	**nanko**	**nankuya.**	**naba**	**nabo**	**nabaya.**
2.	**nali**	**nalo**	**naliya.**	**nanga**	**nango**	**nangaya.**
3.	**nantsi**	**nantso**	**nantsiya.**	**nanzi**	**nanzo**	**nanziya.**
4.	**nasi**	**naso**	**nasiya.**	**nazi**	**nazo**	**naziya.**
5.	**nalu**	**nalo**	**naluya.**	**nanzi**	**nanzo**	**nanziya.**
6.	**nangu**	**nango**	**nanguya.**	**nantsi**	**nantso**	**nantsiya.**
7.	**nabu**	**nabo**	**nabuya.**			
8.	**naku**	**nako**	**nakuya.**			

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Examples of the Adverbial Demonstratives.

I.

Class.	Singular.	Plural.
1.	**Nanku** *umfana*, here is a (or the) lad.	**Naba** *abafana*, here are (the) lads.
2.	**Nali** *itambo*, here is a bone.	**Nanga** *amatambo*, here are bones.
3.	**Nantsi** *incwadi*, here is a book.	**Nanzi** *incwadi*, here are books.
4.	**Nasi** *isihlangu*, here is a shoe.	**Nazi** *izihlangu*, here are shoes.
5.	**Nalu** *upondo*, here is a horn.	**Nanzi** *impondo*, here are horns.
6.	**Nangu** *umkàla*, here is a bridle.	**Nantsi** *imikàla*, here are bridles.
7.	**Nabu** *ubuŕoti*, here is courage.	
8.	**Naku** *ukulwa*, here is fighting.	

II.

1.	**Nanko** *ubawo*, there is my father.	**Nabo** *obawo*, there are our fathers.
2.	**Nalo** *izembe*, there is an axe.	**Nango** *amazembe*, there are axes.
3.	**Nantso** *intaka*, there is a bird.	**Nanzo** *intaka*, there are birds.
4.	**Naso** *isitena*, there is a brick.	**Nazo** *izitena*, there are bricks.
5.	**Nalo** *usizi*, there is sorrow.	**Nanzo** *intsizi*, there are sorrows.
6.	**Nango** *umpu*, there is a gun.	**Nantso** *imipu*, there are guns.
7.	**Nabo** *ubudoda*, there is manhood.	
8.	**Nako** *ukutya*, there is food.	

III.

1.	**Nankuya** *umfo*, yonder is a man.	**Nabaya** *abafo*, yonder are men.
2.	**Naliya** *ilifu*, yonder is a cloud.	**Nangaya** *amafu*, yonder are clouds.

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3. **Nantsiya** *inja*, yonder is a dog. **Nanziya** *izinja*, yonder are dogs.
4. **Nasiya** *isilo*, yonder is a beast. **Naziya** *izilo*, yonder are beasts.
5. **Naluya** *uluti*, yonder is a rod. **Nanziya** *izinti*, yonder are rods.
6. **Nanguya** *umti*, yonder is a tree. **Nantsiya** *imiti*, yonder are trees.
7. **Nabuya** *utywala*, yonder is beer.
8. **Nakuya** *ukusa*, yonder is the dawn.

43. DISTRIBUTIVE PRONOUNS.

The sense of our distributive pronoun "each" is expressed by means of the singular demonstratives of the second set preceded by a personal pronoun, which is either in a participial form or accompanied by the auxiliary used in forming the past tense. The forms are as follow:—

1. **Walowo, elowo** (*umntu*), each (person).
2. **Laelo** (*ihashe*), each (horse).
3. **Yaleyo, ileyo** (*into*), each (thing)
4. **Saeso** (*isicaka*), each (servant).
5. **Laolo** (*uluvo*), each (opinion).
6. **Walowo, elowo** (*umlambo*), each (river).
7. **Baobo** (*ubuti*), each (poison).
8. **Kwaoko** (*ukutya*), each (food).

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44. ADJECTIVES.

In Kaffir, as in English, adjectives are used either as attributes, *e.g. umti* **omkúlu**, a large tree; *ihashe* **elibomvu**, a brown horse; or as predicates, *e.g. umti* **mkúlu**, the tree is large; *ihashe* **libomvu**, the horse is brown. In English the difference is shown by the order of the words; in Kaffir the difference is shown by the form of the connecting prefix.

Adjectives are divided into two kinds according to the manner in which they are connected with the nouns which they qualify.

45. (*a*) Adjectives of the First Kind.

Adjectives of the first kind, when used as *predicates*, take a prefix which is the same as that of the noun they qualify with its article omitted, as *i-li-tye* **li**-*kulu*, the stone is large; *u-m-ti* **m**-*hle*, the tree is beautiful. In Class 3 singular, however, the article is retained, as *in-tonga* **in**-*de*, the stick is long.

The following table shows the prefixes assumed by the adjective **de**, long, tall, when used as a predicate:—

Per. and Class.	Singular.	Plural.
I.	*ndi*-**m**-*de* (*mna*), I am tall.	*si*-**ba**-*de* (*tina*), we are tall.
II.	*u*-**m**-*de* (*wena*), thou art tall.	*ni*-**ba**-*de* (*nina*), you are tall.
1.	*umntu* **m**-*de*, the man is tall.	*abantu* **ba**-*de*, the people are tall.
2.	*ilifu* **li**-*de*, the cloud is long.	*amafu* **ma**-*de*, the clouds are long.
3.	*into* **in**-*de*, the thing is long.	*izinto* **zin**-*de*, the things are long.
4.	*isandla* **si**-*de*, the hand is long.	*izandla* **zi**-*de*, the hands are long.
5.	*uluti* **lu**-*de*, the rod is long.	*izinti* **zin**-*de*, the rods are long.
6.	*umti* **m**-*de*, the tree is tall.	*imiti* **mi**-*de*, the trees are tall.
7.	*uboya* **bu**-*de*, the wool is long.	
8.	*ukuteta* **ku**-*de*, the speaking is long.	

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It will be observed that when these adjectives are used as predicates to the pronouns of the first and second person, they take the same prefixes as Class 1 of the third person.

When adjectives of the first kind are used as *attributes* to nouns which are *without the article*, they take the same form as when used as *predicates* to nouns *with* the article, as *nkosi* **inkulu**, great chief; *le-nkosi* **in-kulu**, this chief is great, or this great chief; *akukò bantu* **ba-ninzi** *apa*, there are not many people here; *abantu* **ba-ninzi**, the people are many. The adjective when used as predicate is strongly accented.

When adjectives of the first kind are used as *attributes to nouns which have the article*, a relative particle, which is **a**, **e**, or **o** according as the article is **a**, **i**, or **u**, is prefixed to the forms given above, as *ilitye* **e-li-***kulu*, a large stone (lit. the stone the-one it-large); *umti* **o-m-***de*, a tall tree.

The following table shows the forms assumed by the adjective **dala**, old, when used as an attribute to nouns of the different classes:—

Class.	Singular.	Plural
1.	*umntu* **om-dala**, an old man.	*abantu* **aba-dala**, old people.
2.	*ihashe* **eli-dala**, an old horse.	*amahashe* **ama - dala**, old horses.
3.	*inkosi* **en-dala**, an old chief.	*inkosi* **ezin-dala**, old chiefs.
4.	*isitya* **esi-dala**, an old dish.	*izitya* **ezi-dala**, old dishes.
5.	*upondo* **olu-dala**, an old horn.	*impondo* **ezin-dala**, old horns.
6.	*umti* **om-dala**, an old tree.	*imiti* **emi-dala**, old trees.
7.	*ubuti* **obu-dala**, old poison.	
8.	*ukutya* **oku-dala**, old food.	

The following is a list of almost all the adjectives of the first kind, with examples of their use. The majority of

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them express ideas of size or quantity, consequently they have been named *Quantitative Adjectives*:—

bi, ugly, bad,	*ndi-m-bi*, I am ugly; *into em-bi*, an ugly thing.
dala, old,	*si-ba-dala*, we are old.
de, long, tall,	*umti om-de*, a tall tree; *ingalo en-de*, a long arm.
fupi and **futshane**, short,	*umntu om-futshane*, a short person.
hle, pretty, beautiful,	*u-m-hle*, you are pretty; *into en-tle*, a pretty thing.
kúlu, great, large,	*ihashe eli-kúlu*, a large horse.
ncinane and **ncinci**, small,	*izinto ezi-ncinane*, little things.
nene, genuine, right,	*umntu om-nene*, a genuine man.
nina? what? of what sort?	*lilizwe li-nina*? what sort of land is it?
ngapina? how many?	*izinti zi-ngapina*? how many rods?
ninzi, many, much,	*imiti mi-ninzi*, there are many trees.
nje, so many,	*abantu ba-nje*, the people are so many.
tsha, new, young,	*into en-tsha*, a new thing.
nye, one, another,	*nge-nye imini*, (on) one day.
bini, two,	*igusha ezim-bini*, two sheep.
tatu, three,	*inkomo ezin-tatu*, three cattle.
ne, four,	*abantwana aba-ne*, four children.
hlanu, five,	*imilambo emi-hlanu*, five rivers.
tandatu, six,	*izitya ezi-tandatu*, six dishes.

Note that **n** becomes **m** before **b** and **f**; that it is omitted before another **n**, and that **hle** and **hlanu** become **tle** and **tlanu** after **n**. Hence **em-bi** for **en-bi**, **encinane** for **en-ncinane**, **en-tle** for **en-hle**. (See Section 7.)

46. (*b*) Adjectives of the Second Kind.

Adjectives of the second kind when used as *predicates*, or as attributes to nouns without the article, are connected with their nouns by means of the personal pronouns, as *imini* **i**-*shushu* (the day *it* hot), the day is hot; *ihashe* **li**-*mhlope*,

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the horse is white. The following table illustrates the forms for the different classes of nouns :—

Class.	Singular.	Plural.
1.	*umntu* **u**-*shushu*, the man is hot.	*abantu* **ba**-*shushu*, the men are hot.
2.	*iliso* **li**-*shushu*, the eye is hot.	*amehlo* **a**-*shushu*, the eyes are hot.
3.	*imbiza* **i**-*shushu*, the pot is hot.	*imbiza* **zi**-*shushu*, the pots are hot.
4.	*isitya* **si**-*shushu*, the dish is hot.	*izitya* **zi**-*shushu*, the dishes are hot.
5.	*ucingo* **lu**-*shushu*, the wire is hot.	*ingcingo* **zi**-*shushu*, the wires are hot.
6.	*umlomo* **u**-*shushu*, the mouth is hot.	*imilomo* **i**-*shushu*, the mouths are hot.
7.	*ubuso* **bu**-*shushu*, the face is hot.	
8.	*ukutya* **ku**-*shushu*, the food is hot.	

When adjectives of the second class are used as *attributes* to nouns which have the article, they are connected with their nouns by the relative particles **a**, **e**, **o**, combined with the personal pronouns, or, in other words, by the relative pronouns. The following table shows the forms :—

Class.	Singular.	Plural.
1.	*umntu* **o**-*bomvu*, a red man.	*abantu* **aba**-*bomvu*, red people.
2.	*ihashe* **eli**-*bomvu*, a brown horse.	*amahashe* **a**-*bomvu*, brown horses.
3.	*into* **e**-*bomvu*, a red thing.	*izinto* **ezi**-*bomvu*, red things.
4.	*isitya* **esi**-*bomvu*, a red dish.	*izitya* **ezi**-*bomvu*, red dishes.
5.	*uluti* **olu**-*bomvu*, a red stick.	*izinti* **ezi**-*bomvu*, red sticks.
6.	*umti* **o**-*bomvu*, a red tree.	*imiti* **e**-*bomvu*, red trees.
7.	*ubuso* **obu**-*bomvu*, a red face.	
8.	*ukutya* **oku**-*bomvu*, red food.	

If the connecting particles for adjectives of the first kind be compared with those for the second, it will be seen that

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they differ only when they qualify nouns which have nasal letters in their prefixes, and that the difference consists simply in the retention of the nasal letters, **m**, **n**, and syllables, **ma**, **mi**, by the adjectives of the first class. Thus we have—

First Class.	Second Class.
umntu **om**-*dala*, an old man.	*umntu* **o**-*tile*, a certain man.
inkomo **en**-*dala*, an old ox.	*inkomo* **e**-*tile*, a certain ox.
amadoda **ama**-*dala*, old men.	*amadoda* **a**-*tile*, certain men.
imiti **emi**-*dala*, old trees.	*imiti* **e**-*tile*, certain trees.
izinto **ezin**-*dala*, old things.	*izinto* **ezi**-*tile*, certain things.

The following are some of the commonest adjectives of the second kind, with examples of their use. They nearly all express some quality, and hence have been called *Qualitative Adjectives*. Many of them are adjectives denoting colour, and these, as well as several of the others, were originally nouns.

bomvu, red or brown, *ili-fu eli-bomvu*, a red cloud.
gwangqa, light brown, *ihashe eli-gwangqa*, a chestnut horse.
lubėlu, yellow, *i-lokwe e-lubėlu*, a yellow dress.
luhlaza, green or blue, *incà i-luhlaza*, the grass is green.
mdaka, muddy, dirty, dun, *ingubo zi-mdaka*, the clothes are dirty.
mfusa, purple, *intyantyambo e-mfusa*, a purple flower.
mhlope, white, clear, *inja e-mhlope*, a white dog.
mnyama, black, dark, *ubusuku obu-mnyama*, a dark night.
ngwevu, grey, *amahashe a-ngwevu*, grey horses.
ntsundu, dark brown, *abantu aba-ntsundu*, brown people.
banzi, broad, wide, *itafa eli-banzi*, a wide plain.
dikidiki, tepid, lukewarm, *amanzi a-dikidiki*, tepid water.
lula, light, easy, *umsebenzi u-lula*, the work is easy.
manzi, wet, *inyawo zi-manzi*, the feet are wet.
mbalwa, few, *abantu ba-mbalwa*, there are few people.
msulwa, spotless, *usana olu-msulwa*, an innocent babe.
mxinwa, narrow, *indawo e-mxinwa*, a narrow place.

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mnandi, sweet, nice, *ukutya oku-mnandi*, nice food.
muncu, bitter, sour, *amadiliya a-muncu*, the grapes are sour.
ngaka, so great, *ilizwe eli-ngaka*, so great a country.
ngcwele, clear, pure, holy, *umntu o-ngcwele*, a holy person.
njalo, such, *abantu aba-njalo*, such people.
nyulu, clean, pure, *into e-nyulu*, a clean thing.
nzima, heavy, serious, *umtwalo o-nzima*, a heavy burden.
nzulu, deep, *ulwandle lu-nzulu*, the sea is deep.
ŕaŕa, bitter, nasty, *iyeza li-ŕaŕa*, the medicine is nasty.
shushu, hot, warm, *amanzi a-shushu*, hot water.
tile, a certain, *indawo e-tile*, a certain place.

47. The Adjectives MBI and NYE.

The adjective **mbi**, "other, different," is only used as an attribute to nouns which are without the article, and usually in negative expressions. It is connected with its noun by the pronoun-subjects in strong classes; in weak classes the pronoun-subject takes a semi-vowel before it to avoid hiatus, *e.g. akukó mntu* **wumbi**, *hashe* **limbi**, *nto* **yimbi**, *sitya* **simbi**, *luvo* **lumbi**, *mti* **wumbi**, *buso* **bumbi**, *kutya* **kumbi**, there is no other person, horse, thing, dish, opinion, tree, face, food. *Akukó bantu* **bambi**, *mahashe* **wambi**, *zinto* **zimbi**, *zimvo* **zimbi**, *miti* **yimbi**, there are no other people, horses, things, dishes, opinions, trees.

The use of the adjective **nye**, one, when employed as a numeral, is illustrated in Section 51. The predicate form of **nye** preceded by the particle **na** expresses "not one," as **namnye** *umntu*, **nalinye** *ihashe*, **nanye** *into*, **nasinye** *isitya*, **nalunye** *upondo*, **namnye** *umti*, no man, horse, thing, dish, horn, tree. **Nye** repeated before singular nouns expresses our "one . . . another," and before plural nouns our "some . . . others;" as **omnye** *umntu uti* . . . **omnye** *uti*, one person says . . . another says; **elinye** *ihashe liyatsala*, **elinye** *alitsali*, one horse pulls, the other does not; **abanye** *abantu bakó*, **abanye** *abakó*, some people are present, others are not.

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48. The Adjectives ONKE and ODWA.

The adjectives **onke**, "all, every" and **odwa**, "only, alone," inasmuch as they begin with vowels, take as connective particles the pronoun-subjects in their consonantal forms. Thus for **onke** the forms are as follow :—

Class.	Singular.	Plural.
1.	*umntu* **wonke**, every person.	*abantu* **bonke**, all the people.
2.	*ihashe* **lonke**, every horse.	*amahashe* **onke**, all the horses.
3.	*into* **yonke**, every thing.	*izinto* **zonke**, all the things.
4.	*isitya* **sonke**, every dish.	*izitya* **zonke**, all the dishes.
5.	*uluti* **lonke**, every stick.	*izinti* **zonke**, all the sticks.
6.	*umlambo* **wonke**, every river.	*imilambo* **yonke**, all the rivers.
7.	*ubulumko* **bonke**, all wisdom.	
8.	*ukutya* **konke**, all the food.	

The adjective **onke** may precede or follow its noun. Thus we may say **wonke** *umntu* or *umntu* **wonke**.

The adjective **odwa** is used as an attribute in the first and second persons as well as in the third. For **odwa**, the form **edwa** is often substituted in the first and second persons and in Class 1 singular. It takes the same connective particles as **onke**.

Per. Cl.	Singular.	Plural.
I.	*mna* **ndedwa**, or **ndodwa**, I only.	*tina* **sedwa**, or **sodwa**, we only.
II.	*wena* **wedwa**, thou only.	*nina* **nedwa**, or **nodwa**, you only.
III. 1.	*umntu* **yedwa**, the man only.	*abantu* **bodwa**, the people only.
III. 2.	*ihashe* **lodwa**, the horse only.	*amahashe* **odwa**, the horse only.
III. 3.	*inkosi* **yodwa**, the chief only.	*inkosi* **zodwa**, the chiefs only.
III. 4.	*isilo* **sodwa**, the beast only.	*izilo* **zodwa**, the beasts only.
III. 5.	*usana* **lodwa**, the child only.	*intsana* **zodwa**, the children only.
III. 6.	*umti* **wodwa**, the tree only.	*imiti* **yodwa**, the trees only.
III. 7.	*uboya* **bodwa**, the wool only.	
III. 8.	*ukutya* **kodwa**, the food only.	

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When **odwa** is used as a predicate in the sense of "alone," the pronominal subjects are prefixed to the above forms, as **ndi-ndedwa**, I am alone; *umntu* **ú-yedwa**, the man is alone.

49. Nouns used as Adjectives.

The Kaffir language contains comparatively few adjectives, but it makes up for their lack by making a very free use of nouns and of verbs to express adjectival ideas.

The langûage contains a large number of descriptive nouns, such as **íhlwempu**, a poor (person); **isityebi**, a rich (person); **imfama**, a blind (person); **isitulu**, a deaf (person); **isiqwàla**, a lame (person); **isilumko**, a wise (person); **isidenge**, a foolish (person); **ilungisa**, a just (person). Such nouns can be used as adjectives to qualify other nouns by the help of the relative pronoun and the copula. It must be noted that the relative agrees with the noun qualified, while the copula agrees with the qualifying noun. When the prefix of the qualifying noun is the same in form as the copula it is often omitted. Examples:—

indoda e-l-ihlwempu, a poor man.
intombi e-y-imfama, a blind girl.
umntwana o-s-isitulu, a deaf child.
umntu o-sidenge (for *o-s-isidenge*), a foolish person.
amadoda a-ng-amalungisa, just men.
okumkani aba-zityebi (for *aba-z-izityebi*), rich kings.
abantwana aba-zidenge, foolish children.

Abstract nouns are often used to qualify other nouns in the same way, such as **inyaniso**, truth; **usizi**, sorrow; **uhlaza**, greenness; **ubukàli**, sharpness; **ubutuntu**, bluntness. Examples:—

amazwi a-y-inyaniso, true words (lit. words which are the truth).
into e-l-usizi, a sad or sorrowful thing.
indawo e-l-uhlaza, a green place.
imela e-bukàli (for *e-b-ubukàli*), a sharp knife.
iřele e-butuntu (for *e-b-ubutuntu*), a blunt sword.

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Abstract nouns can also be used to qualify other nouns by the help of the relative pronoun and the preposition **na**, "with," which in Kaffir takes the place of the verb "have." Examples :—

umntu **o-nobubele**, a kind man (a man who with kindness).
inkosi **e-nenceba**, a merciful chief (a chief who with mercy).
amadoda **a-nobulumko**, prudent men (men who with prudence).
abantu **aba-neratshi**, proud people (people who with pride).
into **e-nomsebenzi**, a useful thing (a thing which with use).

Nouns of either of the above classes may qualify a personal noun understood, as **aba-zityebi**, the rich; **aba-ng-amahlwempu**, the poor.

50. Verbs used as Adjectives.

Intransitive verbs in the perfect tense largely take the place of adjectives in Kaffir. When this tense is used as an attribute it takes the relative pronoun before it and the relative suffix **yo** after it, as *umntu* **o-lungile-yo**, a good man; *ihashe* **eli-file-yo**, a dead horse. When used as a predicate, the verbal form is unchanged, as **ú-lungile**, he is good; *ihashe* **li-file**, the horse is dead. The following are additional examples :—

lumkile, prudent.	*indoda elumkileyo*, a prudent man.
ncólile, dirty.	*indawo encólileyo*, a dirty place.
cacile, plain.	*amazwi acacileyo*, plain words.
xolile, peaceful.	*izizwe zixolile*, the tribes are peaceful.
bolile, rotten.	*amaqanda abolile*, the eggs are rotten.
nqabile, scarce.	*imali inqabile*, money is scarce.

The perfect tense of the Stative Form of verbs, which ends in **-eka**, is very frequently used in this way. Examples :—

tembekile, trustworthy.	*umntu otembekileyo*, a reliable person.
fezekile, perfect.	*umsebenzi ufezekile*, the work is complete.
fanelekile, proper.	*into efanelekileyo*, a proper thing.
lahlekile, lost.	*igusha ezilahlekileyo*, lost sheep.
xakekile, perplexed.	*umntu oxakekileyo*, a perplexed person.

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The perfect tense of the Passive Voice of verbs is also frequently used in the same way. Examples:—

diniwe, tired.	*ihashe elidiniweyo*, a tired horse.
lahliwe, abandoned.	*ingubo ezilahliweyo*, cast-off clothes.
nyuliwe, chosen.	*uhlanga olunyuliweyo*, a chosen nation.
vutiwe, ripe.	*iziqàmo ezivutiweyo*, ripe fruit.

In some cases the present tense of verbs is used to express ideas which are expressed usually in English by adjectives, as **ndiya-godola** (I shiver), I am cold; **amanzi aya-banda**, the water (congeals) is cold; *lomntu* **uya-nxila**, that man (is reeling) is drunk.

Adjectives in Kaffir are not inflected to express degrees of comparison. The method adopted in the language for expressing comparative and superlative ideas is described under the Syntax of Adjectives. (See Section 127.)

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51. NUMERALS.

(*a*) Cardinal Numerals.

The first six cardinal numerals are adjectives of the first class, like **dala**, **kulu**, &c., and are used, as attributes and as predicates, in exactly the same way as these adjectives. They are **nye**, one; **bini**, two; **tatu**, three; **ne**, four; **hlanu**, five; **tandatu**, six. The following examples illustrate the use of **nye**, one:—

umntu **om**-*nye*, *ihashe* **eli**-*nye*, *into* **e**-*nye*, *isitungu* **esi**-*nye*, *uluvo* **olu**-*nye*, *umti* **om**-*nye*, *ubuhlanti* **obu**-*nye*, *ukudla* **oku**-*nye*.

The other five are illustrated together—

	Two.	Three.	Four.	Five.	Six.
Abantu	**aba**-*bini*,	**aba**-*tatu*,	**aba**-*ne*,	**aba**-*hlanu*,	**aba**-*tandatu*.
Amadoda	**ama**-*bini*,	**ama**-*tatu*,	**ama**-*ne*,	**ama**-*hlanu*,	**ama**-*tandatu*.
Inkomo	**ezim**-*bini*,	**ezin**-*tatu*,	**ezi**-*ne*,	**ezin**-*tlanu*,	**ezin**-*tandatu*.
Izonka	**ezi**-*bini*,	**ezi**-*tatu*,	**ezi**-*ne*,	**ezi**-*hlanu*,	**ezi**-*tandatu*.
Izinti	**ezim**-*bini*,	**ezin**-*tatu*,	**ezi**-*ne*,	**ezin**-*tlanu*,	**ezin**-*tandatu*.
Imilomo	**emi**-*bini*,	**emi**-*tatu*,	**emi**-*ne*,	**emi**-*hlanu*,	**emi**-*tandatu*.

The numerals **isi-xénxe**, seven; **isi-bózo**, eight; **i-toba**, nine; **i-shumi**, ten; **i-kúlu**, a hundred; **i-waka**, a thousand, and **i-gidi** or **isi-gidi**, a myriad, are nouns, like our English numerals "a hundred" and "a thousand." They are used to qualify other nouns, by the help of the relative pronouns and the copula, in the same way as the nouns described in Section 49. The following table illustrates their use:—

	Seven.	Eight.	Nine.	Ten.
Abantu	**aba**-*sixénxe*,	**aba**-*sibózo*,	**aba**-*litoba*,	**aba**-*lishumi*.
Amadoda	**a**-*sixénxe*,	**a**-*sibózo*,	**a**-*litoba*,	**a**-*lishumi*.
Izinto	**ezi**-*sixénxe*,	**ezi**-*sibózo*,	**ezi**-*litoba*,	**ezi**-*lishumi*.
Izonka	**ezi**-*sixénxe*,	**ezi**-*sibózo*,	**ezi**-*litoba*,	**ezi**-*lishumi*.
Izinti	**ezi**-*sixénxe*,	**ezi**-*sibózo*,	**ezi**-*litoba*,	**ezi**-*lishumi*.
Imilambo	**e**-*sixénxe*,	**e**-*sibózo*,	**e**-*litoba*,	**e**-*lishumi*.

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	A Hundred.	A Thousand.	A Myriad.
Abantu	**aba**-*likúlu*,	**aba**-*liwaka*,	**aba**-*sigidi*.
Amadoda	**a**-*likúlu*,	**a**-*liwaka*,	**a**-*sigidi*.
Izinto	**ezi**-*likúlu*,	**ezi**-*liwaka*,	**ezi**-*sigidi*.
Izonka	**ezi**-*likúlu*,	**ezi**-*liwaka*,	**ezi**-*sigidi*.
Izinti	**ezi**-*likúlu*,	**ezi**-*liwaka*,	**ezi**-*sigidi*.
Imilambo	**e**-*likúlu*,	e-*liwaka*,	**e**-*sigidi*.

The numerals which are nouns may also be followed by the possessive case of the noun numbered, as **ishumi leponti**, ten pounds (a ten of pounds); **ikúlu leminyaka**, a hundred (of) years; **iwaka legusha**, a thousand (of) sheep.

The forms of the numerals used as predicates differ from those given above only by the omission of the relative particle, as *abantu* **babini**, (the people are two) there are two people; *inkomo* **zi-ntlanu**, there are five cattle; **imiti i-sibózo**, there are eight trees.

To denote twenty, thirty, &c., and two hundred, three hundred, &c., the plurals of **ishumi** and **ikúlu** are used. These plurals may or may not take the article; that is, they may be used as nouns or as adjectives, but when they take the article they also take the copula. The noun form is the form shown in full in the following examples. The adjective form is seen when the letters printed within brackets are omitted.

Abantu **aba**-(*nga*)*mashumi* (*a*)*mabini*, twenty people.
Amadoda **a**-(*nga*)*mashumi* (*a*)*matatu*, thirty men.
Inkomo **ezi**-(*nga*)*mashumi* (*a*)*mane*, forty cattle.
Izonka **ezi**-(*nga*)*mashumi* (*a*)*mahlanu*, fifty loaves.
Izinti **ezi**-(*nga*)*mashumi* (*a*)*matandatu*, sixty wattles.
Imilambo **e**-(*nga*)*mashumi asixénxe*, seventy rivers.
Iminyaka **e**-(*nga*)*mashumi asibózo*, eighty years.
Igusha **ezi**-(*nga*)*mashumi alitoba*, ninety sheep.
Abafana **aba**-(*nga*)*makúlu* (*a*)*mabini*, two hundred young men.

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Amahashe **a-**(*nga*)*makùlu* (*a*)*matatu*, three hundred horses.
Izinto **ezi-**(*nga*)*makùlu* (*a*)*mane*, four hundred things.
Izipo **ezi-**(*nga*)*makùlu* (*a*)*mahlanu*, five hundred gifts.
Impondo **ezi-**(*nga*)*makùlu* (*a*)*matandatu*, six hundred horns.
Imizi **e-**(*nga*)*makùlu asixénxe*, seven hundred villages.
Amagoŕa **a-**(*nga*)*makùlu asibózo*, eight hundred heroes.
Iminyaka **e-**(*nga*)*makùlu alitoba*, nine hundred years.

Instead of the forms **amabini, amatatu, asixénxe**, &c., used in numbering the tens and hundreds, the collective forms of the numerals beginning with **o—omabini, omatatu, osixénxe**, &c.—may be used, as *imilambo* **engamashumi omabini**, the twenty rivers.

Units following tens are expressed by saying "a ten (or tens) which has one, two, three," &c. The number denoting the units may take either of the three forms which are illustrated below. Units are joined to hundreds in the same way.

Abantu abalishumi eli- { *nanye*, *namnye*, *nesinye*, } eleven people.

Amahashe alishumi eli- { *nambini*, *namabini*, *nesibini*, } twelve horses.

Intombi ezilishumi eli- { *nantatu*, *nezintatu*, *nesitatu*, } thirteen girls.

Izihlalo ezilishumi eli- { *nane*, *nesine*, *nezine*, } fourteen seats.

Imvu ezingamashumi amabini a- { *nantlanu*, *nezintlanu*, *nesihlanu*, } twenty-five sheep.

Imivundla engamashumi amatatu a- { *nantandatu*, *nemitandatu*, *nesitandatu*, } thirty-six hares.

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Intsuku ezingamashumi amane anesixènxe, forty-seven days.
Iminyaka engamashumi amahlanu anesibòzo, fifty-eight years.
Amadoda angamashumi amatandatu anetoba, sixty-nine men.
Amadoda angamakùlu asixènxe anetoba, seven hundred and nine men.

Tens are connected with hundreds and hundreds with thousands in the same way as units with tens. It is more correct to use the word **ilinci**, (plural **amanci**), for ten in connection with hundreds than to use **ishumi**.

Igusha ezilikùlu elinelinci elinesihlanu, one hundred and fifteen sheep.
Abantu aba(nga)makùlu (a)mabini anamanci (a)mahlanu, two hundred and fifty people.
Amahashe a(nga)mawaka (a)matatu anamakùlu asibòzo, three thousand eight hundred horses.

In the case of very large numbers the noun denoting thousands is usually put in the possessive case, as *ishumi* **lamawaka**, (a ten of thousands) ten thousand; *amashumi amabini anantlanu* **amawaka**, twenty-five thousand; *amakùlu amahlanu* **amawaka** *abantu*, five hundred thousand people.

When a command is given in regard to a number of things it is usual to insert the subjunctive mood of the verb **ukuba**, to be, before the numeral, which then assumes its predicate form. The force of the subjunctive may be expressed by "that it be," "that they be."

Tabata umntu **abe-mnye**, *ihashe* **libe-linye**, take one person, one horse.
Zisa ibokwe **ibe-nye**, *igusha* **zibe-mbini**, bring one goat, two sheep.
Tenga amacepe **abe-matatu**, *izitya* **zibe-zine**, buy three cups, four dishes.
Wanike amahashe izitungu **zibe sibòzo**, give the horses eight bundles.
Tyala imiti **ibe-lishumi**, **ibe ngamashumi amane**, plant ten, forty trees.

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To express "*both, all three,*" &c., the letter **o** preceded by a letter representing the prefix of the noun governed is put before the predicate form of the numerals. This **o** appears to be a contraction for the adjective **onke**, all.

Abantu **bo**-*babini*, **bo**-*batatu*, **bo**-*bane*, both, all three, all four persons.

Amahashe **o**-*mabini*, **o**-*mahlanu*, **o**-*sibòzo*, both, all five, all eight horses.

Izinto **zo**-*mbini*, **zo**-*ne*, **zo**-*ntandatu*, both, all four, all six things.

Izicaka **zo**-*zibini*, **zo**-*zihlanu*, **zo**-*sixènxe*, both, all five, all seven servants.

Imizi **yo**-*mibini*, **yo**-*mitatu*, **yo**-*litoba*, both, all three, all nine villages.

52. (*b*) Ordinal Numerals.

The ordinal numbers are nouns, usually of Class 4. From "second" to "sixth" they are formed from the cardinal numerals by prefixing **isi**; beyond "sixth" they have the same form as the cardinal numbers. The ordinal numerals are governed in the possessive case by the noun to which they refer. They are as follow:—

ukuqala, the first,	as *umntu wokuqala*, the first man.
isibini, the second,	as *umhla wesibini*, the second day.
isitatu, the third,	as *umnyaka wesitatu*, the third year.
isine, the fourth,	as *uluhlu lwesine*, the fourth row.
isihlanu, the fifth,	as *into yesihlanu*, the fifth thing.
isitandatu, the sixth,	as *ihashe lesitandatu*, the sixth horse.
isixènxe, the seventh,	as *umhla wesixènxe*, the seventh day.
isibòzo, the eighth,	as *inyanga yesibòzo*, the eighth month.
itoba, the ninth,	as *umnyaka wetoba*, the ninth year.
ishumi, the tenth,	as *umnyaka weshumi*, the tenth year.

The more emphatic form of the possessive, which prefixes

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the relative particles **a, e, o,** and precedes the noun numbered, is also frequently used. Thus :—

owokuqala umntu,	the first man.
elesibini ihashe,	the second horse.
eyesitatu inkomo,	the third ox.
eyesine inkwenkwe,	the fourth boy.
esesihlanu isitya,	the fifth dish.
eyesitandatu into,	the sixth thing.
owesixénxe umhla,	the seventh day.
owesibózo ubusuku,	the eighth night.
owetoba umnyaka,	the ninth year.
eyeshumi inyanga,	the tenth month.
elamashumi matatu iculo,	the thirtieth hymn.
owelikúlu umnyaka,	the hundredth year.

In naming the days of the week the above form is used for four days, the noun **usuku,** a day, being understood. The other three days have special designations. The preposition **nga,** on, usually precedes, as :—

nge-Cawa, or **nge-Cawe,** on Sunday.
ngomvulo, on Monday (the opening day).
ngolwesibini, on Tuesday (the second day).
ngolwesitatu, on Wednesday (the third day).
ngolwesine, on Thursday (the fourth day).
ngolwesihlanu, on Friday (the fifth day).
ngomgqibelo, on Saturday (the closing day).

53. (*c*) Adverbial Numerals.

Adverbial numerals are formed by putting the adverbial prefix **ka** before the simple numerals. Those which are nouns take the uncontracted form of their prefixes to avoid hiatus. The adverbial numerals are as follow :—

kanye, once.
kabini, twice.
katatu, thrice.
kane, four times.
kahlanu, five times.
katandatu, six times.
kasixénxe, seven times.
kasibózo, eight times.
kalitoba, nine times.
kalishumi, ten times.
kalikúlu, a hundred times.
kaliwaka, a thousand times.

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54. VERBS.

In meaning verbs are transitive or intransitive, that is, they take or do not take an object, as **ndifuna** *umsebenzi*, I want work; **ndiyateta**, I am speaking. The distinction in Kaffir is not of very great importance. Intransitive as well as transitive verbs are used in the passive voice, as *umsebenzi* **ufunwa** *ndim*, the work is wanted by me; **kwatetwa**, it was spoken, *i.e.* they spoke.

The root of the verb is seen when the prefix **uku** of the infinitive mood is removed, as *uku*-**hamba**, to go; *uku*-**teta**, to speak; *uku*-**tanda**, to love; *ukw*-**aka**, to build; *uk*-**oyika**, to fear; *uku*-**pa**, to give.

The verbal root usually ends in -**a**, as in the above examples. In three verbs it ends in -**i** or -**o**, viz. *uku*-**ti**, to say or do; *ukw*-**azi**, to know; *uku*-**tsho**, to say so.

Verbs which have monosyllabic roots, like *uku*-**pa**, and verbs whose root begins with a vowel, like *ukw*-**aka** and *ukw*-**azi**, have some peculiarities in their inflexion and will be treated of separately. All other verbs may be regarded as regular.

Person, Number, and Class.

The verb agrees with its subject in person, number, and class. This agreement is constituted simply by putting the pronominal subject of the person or class before the verbal form. The pronominal subjects for the different persons, numbers, and classes, have already been exhibited in the section on Pronouns. The tenses given in full on the following pages will serve to exemplify their use.

Inflexion of Verbs.

Verbs in Kaffir are inflected for Mood, Tense, Voice, and also for what is called Form.

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55. MOODS.

The verb in Kaffir has five moods properly so called. These are the Indicative, the Subjunctive, the Temporal, the Imperative, and the Infinitive. If all those modifications of the verbal meaning which are effected by the help of auxiliaries were to be included, the list of moods would be largely increased. It will be more simple to deal with the auxiliaries by themselves, however, than as forming distinct moods.

As in English, the Indicative Mood is used in making direct assertions and in asking questions, as **ndiyateta**, I speak; **bafikile-na?** have they arrived?

The Subjunctive (or Conjunctive) Mood describes an action which is conceived as following upon another action as its result or sequence, as *kauleza* **uhambe**, make haste and go; *bafikile* **bateta**, they arrived and spoke; *ndiyeza ukuze* **ndincede**, I come that I may help.

The Temporal Mood forms or introduces a dependent clause expressive of time, as **ndakufika**, when I arrive, or when I arrived; **ndakuba** *nditetile*, when I have spoken, or when I had spoken.

The Imperative Mood, as in English, expresses a command or entreaty, as **hamba**, go; **ndisindise**, save me.

The Infinitive Mood names the verbal action. It partakes of the nature of a noun as well as of that of a verb, as is indicated by its prefix, as **uku-hamba**, to walk, or walking; **ndiqala uku-qonda**, I begin to understand.

56. TENSES.

There are in Kaffir ten tenses, which serve to indicate partly the time and partly the completeness of the verbal action. Four of these are simple or primary, the others secondary or compound tenses.

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Primary Tenses of the Indicative Mood.

Three of the four simple tenses have each a shorter and a longer form. The following are the forms of the first person singular for each tense of the verb **uku-hamba**, to go :—

PRESENT . . .	Short Form, **Ndi-hamba**	I go, or do go,
	Long Form, **Ndi-ya-hamba**	or am going.
PERFECT or PAST INDEFINITE .	Short Form, **Ndi-hambé**	I have gone, or
	Long Form, **Ndi-hambile**	I went.
PAST INDEFINITE	Only Form, **Ndā-hamba**,	I went, or did go.
FUTURE . . .	Short Form, **Ndo-hamba**	I shall or
	Long Form, **Ndi-ya ku-hamba**	will go.

57. The Present Tense.

The *Short Form* of the Present Tense is simply the root of the verb preceded by a pronoun. This form is only used when the verb is followed by some other word or words and is not emphatic; as **ndi-hamba** *kulondawo*, I am going to that place; **ndifuna** *ukuteta*, I want to speak.

The *Long Form* of the Present Tense inserts the auxiliary syllable **ya** before the root of the verb. This form is the one always used when the verb stands at the end of the clause, and also when the verb is emphatic; as **ndi-ya-teta**, I am speaking, or I do speak; **ndi-ya-teta kuye**, I am *speaking*, or I *do* speak, to him; but **ndi-teta kuye**, I am speaking to *him*.

The following table shows first the short form and then the long form of the present tense in the different persons, numbers, and classes. In the illustrations following, a hyphen separates the root of the verb from the pronominal subjects and the auxiliary **ya**.

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Present Tense of the verb **uku-hamba**, to go.

I go, or *do go*, or *am going*.

Short Form.

Person.	Class.	Singular.	Plural.
I.		**Ndi-hamba.**	**Si-hamba.**
II.		**U-hamba.**	**Ni-hamba.**
III.	1.	**U-hamba.**	**Ba-hamba.**
	2.	**Li-hamba.**	**A-hamba.**
	3.	**I-hamba.**	**Zi-hamba.**
	4.	**Si-hamba.**	**Zi-hamba.**
	5.	**Lu-hamba.**	**Zi-hamba.**
	6.	**U-hamba.**	**I-hamba.**
	7.	**Bu-hamba.**	
	8.	**Ku-hamba.**	

Long Form.

I.		**Ndi-ya-hamba.**	**Si-ya-hamba.**
II.		**U-ya-hamba.**	**Ni-ya-hamba.**
III.	1.	**U-ya-hamba.**	**Ba-ya-hamba.**
	2.	**Li-ya-hamba.**	**A-ya-hamba.**
	3.	**I-ya-hamba.**	**Zi-ya-hamba.**
	4.	**Si-ya-hamba.**	**Zi-ya-hamba.**
	5.	**Lu-ya-hamba.**	**Zi-ya-hamba.**
	6.	**U-ya-hamba.**	**I-ya-hamba.**
	7.	**Bu-ya-hamba.**	
	8.	**Ku-ya-hamba.**	

Illustrations of the Present Tense.

Ndi-funa *ukuteta*,	I want to speak.
Si-sebenza *kakulu*,	We are working hard.
U-qumba *ngantonina?*	Why are you angry?
Ni-vela *pina?*	Where do you come from?

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Lomntu **ú-teta** *nam*,	This man is speaking to me.
Ba-m-landela *yena*,	They follow him.
Igwangqa **li-papazela** *pezulu*,	The lark flies high.
Amahashe **a-baleka** *kakúlu*,	The horses are running fast.
Lendoda **i-hlala** *ekaya*,	This man stays at home.
Intaka **zi-vuma** *kamnandi*,	The birds sing sweetly.
Ulwandle **lu-ginya** *abantu*,	The sea swallows people up.
Intsuku **zi-gqita** *kamsinya*,	The days are passing quickly.
Umoya **u-vutuza** *kakúlu*,	The wind is blowing hard.
Imiti **i-kúla** *ka-kuhle*,	The trees are growing well.
Unyana wam **ú-ya-sebenza**,	My son is working.
Abantu **ba-ya-buya**,	The people are returning.
Ilanga **li-ya-puma**,	The sun is rising.
Amahashe **a-ya-baleka**,	The horses are running.
Inyanga **i-ya-tshona**,	The moon is setting.

58. The Perfect Tense.

The *Short Form* of the Perfect Tense is made by changing the final **-a** of the Short Present into an accented **-é**, as **nditandé**, I have loved; and the *Long Form* of the Perfect Tense is made by changing the same termination into **-ile**, as **ndihambile**, I have gone. The difference in usage between the two forms is exactly the same as in the present: the short form is used when the verb is neither alone nor emphatic, as **nditeté** *kuye*, I spoke *to him;* the long form is used when the verb is alone or emphatic, as **nditetile**, I spoke; **nditetile** *kuye*, I *spoke* to him.

In meaning the perfect tense corresponds partly to the English perfect and partly to the English past definite, as **bafikile**, they have arrived; **bafikile**, or **bafiké, izolo**, they arrived yesterday. In the latter case it is only used in describing action which has recently taken place, or which took place at some definite time referred to. In making general statements, and in describing actions which took place at some remote or indefinite time, another tense, the past indefinite, is used.

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Perfect Tense of the verb **uku-tanda**, to love.

I loved, or *have loved*, or *did love.*

Short Form.

Person.	Class.	Singular.	Plural.
I.		**Ndi-tandé.**	**Si-tandé.**
II.		**U-tandé.**	**Ni-tandé.**
III.	1.	**U-tandé.**	**Ba-tandé.**
	2.	**Li-tandé.**	**A-tandé.**
	3.	**I-tandé.**	**Zi-tande.**
	4.	**Si-tandé.**	**Zi-tandé.**
	5.	**Lu-tandé.**	**Zi-tandé.**
	6.	**U-tandé.**	**I-tandé.**
	7.	**Bu-tandé.**	
	8.	**Ku-tandé.**	

Long Form.

I.		**Ndi-tandile.**	**Si-tandile.**
II.		**U-tandile.**	**Ni-tandile.**
III.	1.	**U-tandile.**	**Ba-tandile.**
	2.	**Li-tandile.**	**A-tandile.**
	3.	**I-tandile.**	**Zi-tandile.**
	4.	**Si-tandile.**	**Zi-tandile.**
	5.	**Lu-tandile.**	**Zi-tandile.**
	6.	**U-tandile.**	**I-tandile.**
	7.	**Bu-tandile.**	
	8.	**Ku-tandile.**	

Some irregularities in the formation of the perfect tense have to be noted.

Most verbs ending in **-ala**, **-ana**, and **-ata** form their perfect tenses in **-ele**, **-ene**, and **-ete**, *e.g.* **bulala**, kill, perf. **bulele**; **hlangana**, meet, perf. **hlangene**; **ambata**, put on (clothing) perf. **ambete.** In such verbs the long form is not in use.

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Most verbs ending in **-ela** take only the short form, **-ele**, in the perfect, *e.g.* **bulela**, thank, perf. **bulele**; **sondela**, draw near, perf. **sondele**.

Many dissyllables, however, and some other verbs with the above terminations, form their perfect tenses regularly, *e.g.* **dala**, create, perf. **dalile**; **pela**, end, perf. **pelile**; **fana**, resemble, perf. **fanile**; **tabata**, take, perf. **tabatile**.

The following verbs are also irregular in the perfect: **hlala**, sit, dwell, perf. **hleli**; **hluta**, be full, perf. **hluti**; **ma**, stand, perf. **mi** and **mile**; **mita**, conceive, perf. **miti**; **tsho**, say so, perf. **tshilo**.

The verbs **uku-ti**, be or do so, and **uku-ba**, be, become, have only the short form of the perfect tense, as **ndi-te**, I did so; **ndi-be**, I have been.

Illustrations of the Perfect Tense.

(Hyphens separate pronominal subjects and objects from each other and from the verbal root.)

Ndi-wu-gqibile *umsebenzi wam*,	I have finished my work?
Ndi-m-boné *uyihlo izolo*,	I saw your father yesterday.
U-zi-qondile-na *ezizinto?*	Have you understood these things?
U-buyé *ninina?*	When did you return?
Lomntwana **ú-balekile**,	That child has run away.
U-buzé-kė *um-Kristu*,	So Christian asked.
Ilanga **li-tshonile**,	The sun has set.
Ilizwi lakò **lingené** *entlizyweni*,	Your word has gone into (my) heart.
Inkungu **i-gabukile**,	The mist has cleared away.
Lendoda **i-ndi-nikė** *inkomo*,	This man has given me an ox.
Isizatu **si-velile**,	The reason has appeared.
Isigebenga **si-ba-bėkė** *ngamabi amehlo*,	The giant looked at them with fierce eyes.
Ulwandle **lu-zele**,	The sea is full, *i.e.* it is high tide.
Uhlanga **lu-tshabalele**,	The nation has perished.
Umoya **u-nqamkile**,	The wind has gone down.

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Umti **u-wé** *pantsi*,	The tree has fallen down.
Uboya benkomo **bu-ncotukile**,	The cow's hair has come out.
Ukutya **ku-pelile**,	The food is finished.
Si-hambé-ké *kunye*,	So we went together.
Kade **ni-vile**,	You have heard long ago.
Ba-lunguzile-*ke okunene*,	So they gazed indeed.
Bafiké *izolo*,	They arrived yesterday.
Amanzi **a-hambé** *namahashe*,	The water has carried off the horses.
Intaka **zi-wa-nabile** *amapiko*,	The birds have spread (their) wings.
Iziqámo zalomti **zi-lungile**,	The fruit of that tree is good.
Intsana **zi-lilé** *kakúlu*,	The babes cried very much.
Imiti yakó **ikúlé** *kakuhle*,	Your trees have grown well.
Imilambo **i-tshile**,	The rivers have dried up.

Note.—The particle **-na** affixed to a verb expresses interrogation. The particle **-ke** affixed to a verb expresses "so."

The perfect tense of many intransitive verbs is translated in English by the present tense of the verb "to be" followed by an adjective; as *umlambo* **u-zele**, the river is full (lit. has become full); *abantu* **ba-file**, the people are dead (lit. have died). See under Syntax, Section 134.

59. The Past Indefinite Tense.

The Past Indefinite Tense is formed by inserting an auxiliary particle **ā** immediately after the pronominal subject, which assumes its consonantal form before the vowel, as **nd-ā-hamba**, I went; **w-ā-hamba**, he went; **ā-hamba** *amadoda*, the men went; **bā-ndi-bona**, they saw me.

This tense always refers to a remote or at least quite indefinite past time, and is thus distinguished from the perfect tense, which always refers to a definite and usually to a recent time. *E.g.* **ndi-teté** *izolo*, I spoke yesterday, but **ndā-teta** *kudala*, I spoke long ago; *ngenye imini* **kwā-fika** *abantu abatile*, one day there arrived certain persons.

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Past Indefinite Tense of the verb **uku-fika**, to arrive.

I arrived.

Person.	Class.	Singular.	Plural.
I.		**Ndā-fika.**	**Sā-fika.**
II.		**Wā-fika.**	**Nā-fika.**
III.	1.	**Wā-fika.**	**Bā-fika.**
	2.	**Lā-fika.**	**Ā-fika.**
	3.	**Yā-fika.**	**Zā-fika.**
	4.	**Sā-fika.**	**Zā-fika.**
	5.	**Lwā-fika.**	**Zā-fika.**
	6.	**Wā-fika.**	**Yā-fika.**
	7.	**Bā-fika.**	
	8.	**Kwā-fika.**	

Illustrations of the Past Indefinite Tense.

Nda-kwela *enqwelweni*,	I rode in a waggon.
Wa-si-nceda *wena*,	Thou didst help us.
Lomntu **wa-ba-kokela**,	That person led them.
Ihashe **la-ndi-kàba**,	The horse kicked me.
Indoda **ya-m-lahla** *umfazi wayo*,	The man abandoned his wife.
Umkónto **wa-ngena** *esifubeni*,	The assegai went into his chest.
Ulwandle **lwa-gquma**,	The sea roared.
Sa-nqamla *itafa elibanzi*,	We crossed a wide plain.
Ba-kúla *abantwana*,	The children grew.
A-cúma *amasimi*,	The fields flourished.
Inyamakazi **za-baleka**,	The antelopes ran.
Indonga **za-wa**,	The walls fell.
Imilwelwe **ya-pila**,	The infirm became well.
Indaba **za-si-vuyisa**,	The news rejoiced us.
Walikúpa *izinyo*,	He took out the tooth.
Bandikúsela *engozini*,	They protected me from danger.

60. The Future Tense.

The short form of the Future Tense is made by inserting the vowel **o** immediately after the pronominal subject, which

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takes its consonantal form, as **nd-o-teta**, I shall or will speak; **ndo-ku-bona**, I will see you.

The long form of this tense is made by the use of the auxiliary verb **ya**, to go, followed by the infinitive of the principal verb (without its article), as **ndi-ya ku-teta**, I shall speak.

[The short form **ndo-teta** is possibly derived by contraction from the long form **ndiya-kuteta**, the intermediate steps being **nda-ku-teta**, a form sometimes used, and **nda-uteta**. (But see Section 153.)]

The difference in meaning between the short and long forms of the future is not the same as the difference between the short and long forms of the present and perfect. The long form of the future simply foretells, as **ndiya ku-ngena**, I am going to enter, I shall enter. The short form is conditional in meaning, and has always a reference to the person spoken to, as **ndo-ngena-ke**, I will enter then (in the circumstances which you mention); *wena* **wo-wugcina** *imiteto yam*, thou shalt keep my laws (in the position in which thou art placed). It often corresponds to the English emphatic future, "I will," "thou shalt."

Future Tense of the verb **uku-puma**, to go out.

I shall or *will go out.*

Short Form.

Person.	Class.	Singular.	Plural.
I.		**Ndo-puma.**	**So-puma.**
II.		**Wo-puma.**	**No-puma.**
III.	1.	**Wo-puma.**	**Bo-puma.**
	2.	**Lo-puma.**	**O-puma.**
	3.	**Yo-puma.**	**Zo-puma.**
	4.	**So-puma.**	**Zo-puma.**
	5.	**Lo-puma**	**Zo-puma.**
	6.	**Wo-puma.**	**Yo-puma.**
	7.	**Bo-puma.**	
	8.	**Ko-puma.**	

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Future Tense of the verb **uku-puma**, to go out.
I shall or *will go out.*

Long Form.

Person.	Class.	Singular.	Plural.
I.		**Ndiya kupuma.**	**Siya kupuma.**
II.		**Uya kupuma.**	**Niya kupuma.**
III.	1.	**Uya kupuma.**	**Baya kupuma.**
	2.	**Liya kupuma.**	**Aya kupuma.**
	3.	**Iya kupuma.**	**Ziya kupuma.**
	4.	**Siya kupuma.**	**Ziya kupuma.**
	5.	**Luya kupuma.**	**Ziya kupuma.**
	6.	**Uya kupuma.**	**Iya kupuma.**
	7.	**Buya kupuma**	
	8.	**Kuya kupuma.**	

Illustrations of the Future Tense.

Ndiya kuhlala *apa*,	I shall stay here.
Uya kuhamba-na *nalendoda?*	Will you go with this man?
Ndo-hamba,	I will go.
Wena umnqopiso wam **wo-wu-gcina**,	Thou, my covenant thou shalt keep.
Ihashe **liya kubaleka**,	The horse will run away.
Ixa **lo-fika**,	The time will come.
Inkosi **iya kuteta**,	The chief will speak.
Isandla sakó **siya ku-ba-fumana**,	Thy hand shall reach them.
Usana **luya kupila**,	The infant will get well.
Umpefumlo wam **uya kuqáyisa** *ngaye*,	My soul shall boast in him.
Ubulungisa **buya kuhamba** *pambi kwakė*,	Righteousness shall go before him.
Kuya kududuma,	It will (or is going to) thunder.
Siya kubuya *kamsinyane*,	We shall return soon.
Abantu **bo-bona** *inkosi yezulu*,	People shall see the Lord of heaven.
Amehlo akė **o-bona** *zonke izinto*,	His eyes shall see all things.
Igusha **ziya kulahleka**,	The sheep will get lost.
Ingcango **zovuleka**,	The doors will open.
Imilambo **iya kuzala**,	The rivers will become full.
Izilumko **zoqonda**,	The wise will understand.

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More immediate futurity is expressed by using the auxiliary **za**, to come, instead of the auxiliary **ya**, to go; as **ndi-za kuhamba**, I am about to go; **ba-za kuteta**, they are just going to speak.

61. The Participles.

Connected with the indicative mood there are four participles which closely resemble in form the primary tenses of that mood.

They differ from the tenses in accent, the accented syllable in the participles being longer. The participle corresponding to the past indefinite tense adds the suffix **-yo**. This participle, however, is rarely used.

Unlike the participles in English, the participles in Kaffir are always preceded by a pronoun. The pronoun has in general the same form as in the tenses, but in Class 1, **u** is changed into **e**, and **ba** into **be**, and in Class 2 plural **a** is changed into **e**.

The participles resemble the *short* form of the present tense, either the *short or* the *long* form of the perfect, and the *long* form of the future. The following table shows the participles for the first and second persons and for the first two classes of the third person:—

Present Participle of **uku-hamba**, to go.[1]

I going.

Per. Class.	Singular.	Plural.
I.	**Ndi-hamba.**	**Si-hamba.**
II.	**U-hamba**	**Ni-hamba**
III. 1.	**E-hamba.**	**Be-hamba.**
III. 2.	**Li-hamba.**	**E-hamba.**

[1] For illustrations of the participles see the Secondary Tenses of the Indicative, and the section on Verb and Adjuncts in the Syntax.

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Perfect Participle.

I having gone.

Per.	Class.	Singular.	Plural.
I.		**Ndihambile** or **ndihambé.**	**Si-hambile** or **si-hambé.**
II.		**U-hambile** or **u-hambé.**	**Ni-hambile** or **ni-hambé.**
III.	1.	**E-hambile** or **e-hambé.**	**Be-hambile** or **be-hambé.**
	2.	**Li-hambile** or **li-hambé.**	**E-hambile** or **e-hambé.**

Future Participle.

I about to go.

I.		**Ndiya kuhamba.**	**Siya kuhamba.**
II.		**Uya kuhamba.**	**Niya kuhamba.**
III.	1.	**Eya kuhamba.**	**Beya kuhamba.**
	2.	**Liya kuhamba.**	**Eya kuhamba.**

Past Indefinite Participle.

I having gone (long ago).

I.		**Nda-hamba-yo.**	**Sa-hamba-yo.**
II.		**Wa-hamba-yo.**	**Na-hambayo.**
III.	1.	**Wa-hambayo.**	**Ba-hamba-yo.**
	2.	**La-hamba-yo.**	**A-hambayo.**

62. Secondary Tenses of the Indicative Mood.

Besides the four primary tenses there are in Kaffir two sets of secondary or compound tenses, each consisting of an imperfect, a pluperfect, and a future imperfect. The future imperfect tenses describe an action that would have taken place or would take place still, but for some circumstance that stood or stands in the way of its fulfilment, as in the English "I would have gone, but . . ."

The first set is formed by means of the auxiliary **ndi-be**, I was or have been, followed by the present, perfect, and future participles. **Ndi-be** is the perfect tense of the verb **uku-ba**, to be.

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The second set is formed by means of the auxiliary **nda-ye**, I went, followed by the same participles. **Nda-ye** is the past indefinite tense of the verb **uku-ya**, to go, with its final vowel softened, as is usual in the case of auxiliaries, from **-a** to **-e**.

The difference in meaning between the corresponding tenses of each set is exactly the same as that between the perfect and the past indefinite tense. The tenses of the first set refer to a definite and usually recent time, while the tenses of the second set refer to an indefinite and often distant time; *e.g.* **ndibe ndisebenza**, I have been working, or I was working, (then); **ndaye ndisebenza**, I was working, or I used to work, (long ago).

The following is a list of the tenses:—

First Imperfect. **Ndibe nditeta**, I was speaking, or have been speaking.

First Pluperfect. **Ndibe nditetile** (or **nditeté**), I had spoken, or had been speaking.

First Future Imperfect. **Ndibe ndiya kuteta**, I would have spoken.

Second Imperfect. **Ndaye nditeta**, I was speaking (long ago).

Second Pluperfect. **Ndaye nditetile** (or **nditeté**), I had spoken (long ago).

Second Future Imperfect. **Ndaye ndiya kuteta**, I would have spoken (long ago).

The compound tenses are very frequently used in a contracted form. In the first set, contraction is effected *in strong classes* by omitting the pronominal subject of the auxiliary, as **benditanda** for **ndibe nditanda**, and *in weak classes* by omitting the **e** of the auxiliary, as **ibitanda** for **ibe itanda**. In the second set, the **ye** of the auxiliary is omitted *in strong classes*, as **lalitanda** for **laye litanda**, and the **e** *in weak classes*, as **yayitanda** for **yaye itanda**. The following tables show both the full and the contracted forms.

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63. First Imperfect Tense of the verb **uku-qala**, to begin.

I was beginning, or *I have been beginning.*

Person.	Class.	Singular.	Plural.
I.		**Ndibe ndi-qala.**	**Sibe si-qala.**
II.		**Ube u-qala.**	**Nibe ni-qala.**
III.	1.	**Ube e-qala.**	**Babe be-qala.**
	2.	**Libe li-qala.**	**Abe e-qala.**
	3.	**Ibe i-qala.**	**Zibe zi-qala.**
	4.	**Sibe si-qala.**	**Zibe zi-qala.**
	5.	**Lube lu-qala.**	**Zibe zi-qala.**
	6.	**Ube u-qala.**	**Ibe i-qala.**
	7.	**Bube bu-qala.**	
	8.	**Kube ku-qala.**	

First Pluperfect Tense of the verb **uku-funa**, to seek.

I had sought, or *I had been seeking.*

I.		**Ndibe ndi-funile.**	**Sibe si-funile.**
II.		**Ube u-funile.**	**Nibe ni-funile.**
III.	1.	**Ube e-funile.**	**Babe be-funile.**
	2.	**Libe li-funile.**	**Abe e-funile.**
	3.	**Ibe i-funile.**	**Zibe zi-funile.**
	4.	**Sibe si-funile.**	**Zibe zi-funile.**
	5.	**Lube lu-funile.**	**Zibe zi-funile.**
	6.	**Ube u-funile.**	**Ibe i-funile.**
	7.	**Bube bu-funile.**	
	8.	**Kube ku-funile.**	

First Future Imperfect Tense of the verb **uku-buya**, to return.

I was going to return, or *I would have returned.*

I.		**Ndibe ndi-ya kubuya.**	**Sibe si-ya kubuya.**
II.		**Ube u-ya kubuya.**	**Nibe ni-ya kubuya.**
III.	1.	**Ube e-ya kubuya.**	**Babe be-ya kubuya.**
	2.	**Libe li-ya kubuya,**	**Abe e-ya kubuya.**
	3.	**Ibe i-ya kubuya.**	**Zibe zi-ya kubuya.**
	4.	**Sibe si-ya kubuya.**	**Zibe zi-ya kubuya.**
	5.	**Lube lu-ya kubuya.**	**Zibe zi-ya kubuya.**
	6.	**Ube u-ya kubuya.**	**Ibe i-ya kubuya.**
	7.	**Bube bu-ya kubuya.**	
	8.	**Kube ku-ya kubuya.**	

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First Imperfect Tense (Contracted Form) of the verb **uku-tuma**, to send.

I was sending, or *I have been sending.*

Person.	Class.	Singular.	Plural.
I.		**Bendi-tuma.**	**Besi-tuma.**
II.		**Ubu-tuma.**	**Beni-tuma.**
III.	1.	**Ube-tuma** or **Ebe-tuma.**	**Bebe-tuma.**
	2.	**Beli-tuma.**	**Abe-tuma.**
	3.	**Ibi-tuma.**	**Bezi-tuma.**
	4.	**Besi-tuma.**	**Bezi-tuma.**
	5.	**Belu-tuma.**	**Bezi-tuma.**
	6.	**Ubu-tuma.**	**Ibi-tuma.**
	7.	**Bebu-tuma.**	
	8.	**Beku-tuma.**	

First Pluperfect Tense (Contracted Form) of the verb **uku-nika**, to give.

I had given, or *had been giving.*

I.		**Bendi-nikile.**	**Besi-nikile.**
II.		**Ubu-nikile.**	**Beni-nikile.**
III.	1.	**Ube-nikile** or **Ebe-nikile.**	**Bebe-nikile.**
	2.	**Beli-nikile.**	**Abe-nikile.**
	3.	**Ibi-nikile.**	**Bezi-nikile.**
	4.	**Besi-nikile.**	**Bezi-nikile.**
	5.	**Belu-nikile.**	**Bezi-nikile.**
	6.	**Ubu-nikile.**	**Ibi-nikile.**
	7.	**Bebu-nikile.**	
	8.	**Beku-nikile.**	

First Future Imperfect Tense (Contracted Form) of the verb **uku-hlala**, to stay.

I was going to stay, or *I would have stayed.*

I.		**Bendi-ya kuhlala.**	**Besi-ya kuhlala.**
II.		**Ubu-ya kuhlala.**	**Beni-ya kuhlala.**
III.	1.	**Ebe-ya kuhlala.**	**Bebe-ya kuhlala.**
	2.	**Beli-ya kuhlala.**	**Abe-ya kuhlala.**
	3.	**Ibi-ya kuhlala.**	**Bezi-ya kuhlala.**
	4.	**Besi-ya kuhlala.**	**Bezi-ya kuhlala.**
	5.	**Belu-ya kuhlala.**	**Bezi-ya kuhlala.**
	6.	**Ubu-ya kuhlala.**	**Ibi-ya kuhlala.**
	7.	**Bebu-ya kuhlala.**	
	8.	**Beku-ya kuhlala.**	

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64. Second Imperfect Tense of the verb **uku-lima**, to plough.

I was ploughing.

Person.	Class.	Singular.	Plural.
I.		**Ndaye ndi-lima.**	**Saye si-lima.**
II.		**Waye u-lima.**	**Naye ni-lima.**
III.	1.	**Waye e-lima.**	**Baye be-lima.**
	2.	**Laye li-lima.**	**Aye e-lima.**
	3.	**Yaye i-lima.**	**Zaye zi-lima.**
	4.	**Saye si-lima.**	**Zaye zi-lima.**
	5.	**Lwaye lu-lima.**	**Zaye zi-lima.**
	6.	**Waye u-lima.**	**Yaye i-lima.**
	7.	**Baye bu-lima.**	
	8.	**Kwaye ku-lima.**	

Second Pluperfect Tense of the verb **uku-buza**, to ask, enquire.

I had asked.

I.		**Ndaye ndi-buzile.**	**Saye si-buzile.**
II.		**Waye u-buzile**	**Naye ni-buzile.**
III.	1.	**Waye e-buzile.**	**Baye be-buzile.**
	2.	**Laye li-buzile.**	**Aye e-buzile.**
	3.	**Yaye i-buzile.**	**Zaye zi-buzile.**
	4.	**Saye si-buzile.**	**Zaye zi-buzile.**
	5.	**Lwaye lu-buzile.**	**Zaye zi-buzile.**
	6	**Waye u-buzile.**	**Yaye i-buzile.**
	7.	**Baye bu-buzile.**	
	8.	**Kwaye ku-buzile.**	

Second Future Imperfect Tense of the verb **uku-linga**, to try.

I was about to try, or *I would have tried.*

I.		**Ndaye ndi-ya kulinga.**	**Saye si-ya kulinga.**
II.		**Waye u-ya kulinga.**	**Naye ni-ya kulinga.**
III.	1.	**Waye e-ya kulinga.**	**Baye be-ya kulinga.**
	2.	**Laye li-ya kulinga.**	**Aye e-ya kulinga.**
	3.	**Yaye i-ya kulinga.**	**Zaye zi-ya kulinga.**
	4.	**Saye si-ya kulinga.**	**Zaye zi-ya kulinga.**
	5.	**Lwaye lu-ya kulinga.**	**Zaye zi-ya kulinga.**
	6.	**Waye u-ya kulinga.**	**Yaye i-ya kulinga.**
	7.	**Baye bu-ya kulinga.**	
	8.	**Kwaye ku-ya kulinga.**	

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Second Imperfect Tense (Contracted Form) of the verb **uku-bona**, to see.

I was seeing.

Person.	Class.	Singular.	Plural.
I.		**Ndandi-bona.**	**Sasi-bona.**
II.		**Wawu-bona** or **Wau-bona.**	**Nani-bona.**
III.	1.	**Waye-bena.**	**Babe-bona.**
	2.	**Lali-bona.**	**Aye-bona.**
	3.	**Yayi-bona.**	**Zazi-bona.**
	4.	**Sasi-bona.**	**Zazi-bona.**
	5.	**Lwalu-bona.**	**Zazi-bona.**
	6.	**Wawu-bona** or **Wau-bona.**	**Yayi-bona.**
	7.	**Babu-bona.**	
	8.	**Kwaku-bona.**	

Second Pluperfect Tense (Contracted Form) of the verb **uku-lahla**, to lose.

I had lost.

I.		**Ndandi-lahlile.**	**Sasi-lahlile**
II.		**Wawu-lahlile or wau-lahlile**	**Nani-lahlile.**
III.	1.	**Waye-lahlile.**	**Babe-lahlile.**
	2.	**Lali-lahlile.**	**Aye-lahlile.**
	3.	**Yayi-lahlile.**	**Zazi-lahlile.**
	4.	**Sasi-lahlile.**	**Zazi-lahlile.**
	5.	**Lwalu-lahlile.**	**Zazi-lahlile.**
	6.	**Wawu-lahlile** or **wau-lahlile**	**Yayi-lahlile.**
	7.	**Babu-lahlile.**	
	8.	**Kwaku-lahlile.**	

Second Future Imperfect Tense (Contracted Form) of the verb **uku-cula**, to sing.

I would have sung.

I.		**Ndandiya kucula.**	**Sasiya kucula.**
II.		**Wauya kucula.**	**Naniya kucula.**
III.	1.	**Waeya kucula.**	**Babeya kucula.**
	2.	**Laliya kucula.**	**Aeya kucula.**
	3.	**Yayiya kucula.**	**Zaziya kucula.**
	4.	**Sasiya kucula.**	**Zaziya kucula.**
	5.	**Lwaluya kucula.**	**Zaziya kucula.**
	6.	**Wauya kucula.**	**Yayiya kucula.**
	7.	**Babuya kucula.**	
	8.	**Kwakuya kucula.**	

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65. Illustrations of the Secondary Tenses.

Ndibe ndiwa-funa *amahashe,*	I have been seeking the horses.
Ubu-ya *ngapina?*	Where were you going?
Ebe-fumene *umsebenzi,*	He had obtained work.
Ihashe **libe li-balekile,**	The horse had run away.
Indoda leyo **ibi-teta,**	The man was speaking.
Usizo **lube luya ku-vela,**	Help would have come.
Umlambo **ubu-zele,**	The river (had filled) was full.
Ububi **bebuya ku-sondela,**	Evil would have come near.
Besiya ku-fika, *kuloko* . . .	We would have come, but . . .
Bebe-ngenile *endlwini,*	They had gone into the house.
Amadoda **abe-buyile,**	The men had returned.
Igusha **zibe zi-lele** *endle,*	The sheep had lain outside.
Inkomo **zibe zi-sela,**	The cattle have been drinking.
Imiti **ibi-wile,**	The trees had fallen.
Ndandi-zi-bonile *ezozinto,*	I had seen those things.
Yena **waye-kangela-***nje,*	He was merely looking.
Ilanga **lali-tshonile,**	The sun had set.
Indodana **yayi-fundile,**	The young man had learned.
Ulwandle **lwalu-gquma,**	The sea was roaring.
Umti **wauya ku-hluma,**	The tree would have grown.
Ukwindla **kwaku-pelile,**	The harvest was ended.
Sasi-hambile *umgama omde,*	We had walked a great distance.
Lonto **nani-yi-buzile** *ngapambili,*	You had asked that before.
Babeya ku-basa *umlilo,*	They were going to light a fire.
Amadoda **aye-sebenza,**	The men were working.
Inkabi **zazi-tsala** *inqwelo,*	The oxen were drawing a waggon.
Izicaka **zazi-lele** *zonke,*	The servants were all asleep.
Imibaba **yayi-dubula,**	The chestnut trees were flowering.

Instead of the auxiliary **ndaye**, the auxiliary **ndabe**, the past indefinite tense of **ukuba**, to be, is sometimes used with verbs expressing *state*, as **ndabe ndiniwe**, I was tired.

Kaffir has no future perfect *tense*, but the English future

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perfect can be expressed by using the future tense of **ukuba** followed by the perfect *tense* of another verb, as **úyakuba úfikile**, he will have arrived (lit. he will be he has arrived).

A progressive future can be expressed by using the future of **ukuba** followed by the present tense of another verb, as **baya kuba bayahamba**, they will be walking.

A progressive future imperfect and a past future imperfect can be expressed in the same way, as **besiya kuba siyakála**, we would have been complaining; **besiya kuba sikálile**, we would have complained.

66. THE SUBJUNCTIVE MOOD.

As has been already stated, the Subjunctive (or Conjunctive) Mood describes an action which is looked upon as the result or sequence of another action. It accordingly usually follows another verb, which is in the indicative or imperative mood. Its present tense is used after the final conjunctions **ukuba**, that; **ukuze**, in order that; **hleze**, lest, to express purpose or design.

The subjunctive mood has two tenses, which are as follow :—

Present Tense.	**Nditande**,	And I love, or that I may love.
Past Tense.	**Ndátanda**,	And I loved.

The Present Tense.

The present tense of the subjunctive is formed by changing the final vowel of the short form of the present indicative into **-e**; *e.g. nditeta naye*, I speak to him; *ndiya kuhamba* **nditete** *naye*, I shall go *and speak* to him. As in all dependent moods, the pronominal subject of Class 1 singular becomes **a**, *e.g. úhamba* **atete** *nabo*, he goes and speaks to them.

The meaning of the subjunctive mood is expressed in English either by the conjunction "and," as in the above examples, or, after final conjunctions, by the auxiliaries "may," "might," *e.g. ndiya kuhamba ukuze* **ndincede**, I shall go that

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I may help; *ndahamba ukuze* **ndincede**, I went that I might help. The following is the present tense in full:—

Subjunctive Mood, Present Tense, of the verb **uku-hamba**, to go.

And I go, or *that I may go.*

Person.	Class.	Singular.	Plural.
I.		**Ndihambe.**	**Sihambe.**
II.		**Uhambe.**	**Nihambe.**
III.	1.	**Ahambe.**	**Bahambe.**
	2.	**Lihambe.**	**Ahambe.**
	3.	**Ihambe.**	**Zihambe.**
	4.	**Sihambe.**	**Zihambe.**
	5.	**Luhambe.**	**Zihambe.**
	6.	**Uhambe.**	**Ihambe.**
	7.	**Buhambe.**	
	8.	**Kuhambe.**	

67. The Past Tense.

The past tense of the subjunctive mood is the same in spelling as the past indefinite tense of the indicative mood, but differs from it in the length of the auxiliary vowel; *e.g.* **ndāfika ndāteta**, I arrived and spoke. This tense expresses sequence only, not purpose, and is always translated in English by "and."

Subjunctive Mood, Past Tense, of the verb **uku-twala**, to carry.

And I carried.

Person.	Class.	Singular.	Plural.
I.		**Ndātwala.**	**Sātwala.**
II.		**Wātwala.**	**Nātwala.**
III.	1.	**Wātwala.**	**Bātwala.**
	2.	**Lātwala.**	**Ātwala.**
	3.	**Yātwala.**	**Zātwala.**
	4.	**Sātwala.**	**Zātwala.**
	5.	**Lwātala.**	**Zātwala.**
	6.	**Wātwala.**	**Yātwala.**
	7.	**Bātwala.**	
	8.	**Kwātwala.**	

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Illustrations of the Subjunctive Mood.

Hamba **ukángele,**	Go (thou) and look.
Sondelani **nipulapule,**	Come (ye) near and listen.
Ndicela ukuze **ndizuze,**	I ask that I may obtain.
Uya kubaleka **uzifihle,**	You will run away and hide yourself.
Úya kubaleka **azifihle,**	He will run away and hide himself.
Bayamtanda **bagcine** *imiteto yakè,*	They love him and keep his laws.
Ilanga liyapuma **likazimle,**	The sun rises and shines.
Inkosi iya kufika **itete,**	The chief will arrive and speak.
Umntu lowo upendulé **wati,**	The man replied and said.
Bamtabaté **bamfaka** *entolongweni,*	They took him and put him in prison.
Uguqile ngamadolo **wadanduluka** *ngezwi elikúlu,*	He fell on his knees and cried with a loud voice.
Okumkani bazimisile, izidwangube **zabúngana,**	The kings have set themselves, and the princes have counselled together.
Asuka-ke amadodana, **amsonga, amtwalela** *ngapandle,* **amncwàba,**	So the young men arose and wrapped him up, and carried him out, and buried him.
Wenzé udaka **waqaba** *amehlo am,* **wati** *kum, Yiya ecibini,* **uhlambe**; *ndiyileke* **ndahlamba, ndabuya ndabona,**	He made clay and anointed my eyes, and said, Go to the pool and wash; so I went and washed, and saw again (lit. and returned and saw).

68. THE TEMPORAL MOOD.

The Temporal Mood is a dependent form of the verb referring to the time "when" an action occurred, or will occur, as *ndokuxelela* **nda-ku-fika,** I shall tell you when I arrive; **sa-ku-fika** *sabaxelela,* when we arrived we told him.

This mood seems to be formed by contraction from the long form of the future indicative **ndi-ya-kufika.** It consists of the infinitive preceded by the letter **a,** before which the prefixes take their consonantal forms. As in other dependent moods, the pronoun subject in Class 1 singular is

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a and this **a** contracts with the **a** of the mood, giving the form **a-ku-fika**, when he arrives, or arrived.

As is seen in the above examples the single tense of the temporal mood may be either future or past in meaning.

The introductory verb **uku-ti** (see Section 93) is very commonly found before the temporal mood, as **ndite ndaku-vuka** *ndahamba indlela yam*, (I did thus) when I awoke I went on my way.

Temporal Mood of the verb **uku-buya**, to return.

When I return, or *when I returned*.

Person.	Class.	Singular.	Plural.
I.		**Nda-ku-buya.**	**Sa-ku-buya.**
II.		**Wa-ku-buya.**	**Na-ku-buya.**
III.	1.	**A-ku-buya.**	**Ba-ku-buya.**
	2.	**La-ku-buya.**	**A-ku-buya.**
	3.	**Ya-ku-buya.**	**Za-ku-buya.**
	4.	**Sa-ku-buya.**	**Za-ku-buya.**
	5.	**Lwa-ku-buya.**	**Za-ku-buya.**
	6.	**Wa-ku-buya.**	**Ya-ku-buya.**

To express "when he *has* or *had* . . . ," the temporal mood of the verb **ukuba**, to be, followed by the perfect *tense* of the principal verb is used, as **nda-kuba nditetile**, when I have or had spoken; **akuba úfikile**, when he has or had arrived.

The temporal mood of **uku-bona**, followed by **ukuba** and a present tense, is used in referring to the time at which a thing is or was actually occurring; as **bakubon' ukuba bayateta**, whilst they were speaking; **akubon' ukuba uyemka**, as he was departing. (**Ukubona** is perhaps a contraction here for **ukubonakala**, to appear.)

69. THE IMPERATIVE MOOD.

As already mentioned, the Imperative Mood expresses a command or entreaty.

Like the infinitive mood, it has but one tense, the present,

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and it has but one person, the second. In regular verbs the singular is simply the root of the verb, as **hamba**, go; **teta**, speak. The plural is formed by affixing the syllable **-ni**—a contraction for the pronoun **nina**, as **hambani**, go ye; **tetani**, speak ye.

When a pronominal object precedes the imperative the final **a** of the verb is softened into **e**, as **ndi-ncede**, help me; **si-pe** *isonka setu semihla ngemihla*, give us our daily bread; **yi-yekeni** *lonto*, leave (ye) that (thing).

Imperative Mood of the verb **uku-hamba**, to go.

Person.	Singular.	Plural.
II.	**Hamba**, go, or go thou.	**Hamba-ni**, go, or go ye.

Illustrations of the Imperative Mood.

Buya, hlala, pumla,	Return, remain, rest.
Buyani, hlalani,	Return (ye), remain (ye).
Vula *amehlo akó*,	Open thine eyes.
Kángelani *abobantu*,	Look (ye) at those people.
Teta *inyaniso*,	Speak the truth.
Hamba *uye kuhlamba*,	Go and wash.
Káulezani *niwugqibe lomsebenzi*,	Make (ye) haste and finish that work.
M-pate *kakuhle umkónzi wakó*,	Deal well with thy servant.
Li-nqande *ihashe lam*,	Turn back my horse.
Wa-nqandeni *amahashe*,	Turn (ye) back the horses.
Ndi-sindise, *ndiyatshabalala*,	Save me, I perish.
Ndi-nike *isabelo sam*,	Give me my portion.
Ba-fundise *abantwana bam*,	Teach my children.
Wu-gaule *lomti*,	Cut down this tree.
Yi-gauleni *lemiti*,	Cut (ye) down these trees.
Pakamisa *ilizwi*,	Lift up the voice, *i.e.* speak out.
M-dumiseni, m-zukiseni,	Praise (ye) him, glorify him.
Yi-buteleni inqólowa,	Gather (ye) the wheat.
Lumkani *ningaposisi*,	Take care you do not make a mistake.
Nqonqozani, *novulelwa*,	Knock, and it shall be opened to you.
Zi-tabateni *ezizinto*,	Take (ye) these things.

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70. THE INFINITIVE MOOD.

The Infinitive Mood, as in English, names the verbal action. As is indicated by its prefix, it is a noun as well as a verb. Accordingly it may govern other words like a verb, while it is itself governed by other verbs or by prepositions like a noun. It is equivalent at once to the English infinitive, the English gerund, and the English verbal noun.

The infinitive has only one tense, the present.

Infinitive Mood of the verb **teta**, speak.

Uku-teta, *to speak.*

Illustrations of the Infinitive Mood.

Uku-fika,	To arrive.
Uku-fika *kwam*,	My arriving or arrival.
Pambi **koku-fika** *kwetu*,	Before our arrival.
Ndiqala **uku-qonda**,	I begin to understand.
Ndigqibile **uku-teta**,	I have finished speaking.
Ndifuna **uku-ni-bona**,	I wish to see you.
Siyambulela **uku-si-nceda** *kwakè*,	We thank him for his helping us.
*Ndi-***noku-hamba**,	I am with going, *i.e.* I can go.
Banakò **uku-si-nceda**,	They are with it to help us, *i.e.* they can help us.
Sinetemba **loku-pumelela**,	We have a hope of succeeding.

71. THE PASSIVE VOICE.

The Passive Voice of verbs is formed by inserting the letter **w** before the final vowel. Thus **-a** in the active becomes **-wa** in the passive; **-e** becomes **-we**, and **-ile** becomes **-iwe**, contracted for **-ilwe**: *e.g. ndiyatanda*, I love; **ndiyatandwa**, I am loved; *simtandé yena*, we loved him; **sitandwé** *nguye*, we were loved by him; *hamba ubone*, go and see; *hamba* **ubonwe**, go and be seen; *babonile*, they have seen; **baboniwe**, they have been seen. It will be noticed subsequently that in the case of monosyllabic verbs and some

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vowel verbs **iw** is inserted instead of **w** to form the passive, as **uku-va**, to hear; **uku-viwa**, to be heard.

One or two verbs are used only in the passive, *e.g.* **nxanwa**, become thirsty; **dinwa**, become tired.

Labial sounds coming before the passive inflexion are changed into the corresponding palatal sounds, just as they are changed before the locative and diminutive suffixes of nouns. This change may extend to any labial except one in the first syllable. Thus:—

o becomes **tsh**,			as **bopa**, bind; **botshwa**, be bound.
b	,,	**ty** before **a**, **e**, **u**,	as **gweba**, judge; **gwetywa**, be judged.
b	,,	**j** before **i**, **o**,	as **bùbisa**, destroy; **bùjiswa**, be destroyed.
mb	,,	**nj**,	as **bamba**, seize; **banjwa**, be seized.
m	,,	**ny** before a vowel,	as **tuma**, send; **tunywa**, be sent.
m	,,	**nyu** before a consonant,	as **tyumza**, crush; **tyunyuzwa**, be crushed.

[In the case of **m** occurring before a consonant (other than a labial) the **u** restored in the passive voice originally belonged also to the active, and is still found in the corresponding Zulu words; thus **tyumza** is contracted for **tyumuza**, and **nqumla** for **nqumula**.]

Illustrations of the Passive Voice.

Siyaqeqeshwa *ngabo*,	We are being trained by them.
Ubizwa *ngu-Falati*,	You are called by Falati.
Abaninzi **bamenyiwe** (*mema*),	Many have been called.
Isela **labanjwa labotshwa**,	The thief was caught and bound.
Indlu **igqityiwe yafezwa** (*gqiba*),	The house has been finished and completed, *i.e.* has been completely finished.
Inqwelo **ziyatsalwa** *zinkabi*,	Waggons are drawn by oxen.
Isibane **ngesicinyiwe** (*cima*),	The lamp should have been put out.

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Usana **lutatyatiwe** *ngunina* (*tabata*),	The child has been taken by its mother.
Imiti **inqunyuliwe** (*nqumla*),	The trees have been cut across.
Wahlangatyezwa *ngubani?* (*hlangabeza*)	By whom were you met?
Lonto **ilungisiwe**,	That matter has been put right.
Amaza **aqùtywa** *ngumoya* (*qùba*),	The waves are driven by the wind.
Benditunyiwe (*tuma*),	I had been sent.
Inkosi **ipahliwe** *ngabantu bayo*,	The chief is surrounded by his people.

72. NEGATIVE FORMS OF THE VERB.

Negation is expressed in two principal ways:—

(*a*) By prefixing the particle **a** to the pronoun-subject of the verb.

(*b*) By inserting the particle **nga** after the pronoun-subject of the verb.

The first method is employed in the primary tenses of the indicative mood and in the past subjunctive. The second method is used in the participles and the tenses formed by their aid, and generally in all dependent moods and forms.

The use of these negative particles is accompanied in the active voice by a change in the termination of the verb, final **-a** becoming **-i**, and final **-ile** or **-é** becoming **-anga**.

The following table illustrates the negative forms:—

Present Indic.	**a**-*ndi-hamb*-**i**, I do not go.
Perfect ,,	**a**-*ndi-hamba*-**nga**, I did not go, or have not gone.
Past Indef. Indic.	(**a**-*nda-hamba*) **a**-*ndi-hamba*-**nga**, I did not go.
Fut. Indic. Long.	**a**-*ndiyi kuhamba*, I shall not go.
,, ,, Short.	**a**-*ndikuhamba*, I will not go.
Pres. Participle.	*ndi*-**nga**-*hamb*-**i**, I not going.
Perfect ,,	*ndi*-**nga**-*hamba*-**nga**, I not having gone.
Future ,,	*ndi*-**nga**-*yi*-*kuhamba*, I not being about to go.

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First Impf. Indic. *ndibe ndi-***nga**-*hamb-***i**, I was not going.
First Plup. ,, *ndibe ndi-***nga**-*hamba-***nga**, I had not gone.
First Fut. Impf. *ndibe ndi-***nga**-*yi kuhamba*, I would not have gone.
Present Subjunct. *ndi-***nga**-*hamb-***i**, and, or that, I do not go.
Past ,, **a**-*nda-hamba*, and I did not go.
Infinitive. *uku-***nga**-*hambi*, not to go.

In regard to the above examples it should be noted :—

(*a*) That there is but one negative form for the present tense, and one for the perfect.

(*b*) That the proper negative of the past indicative is rarely used, the negative of the perfect tense supplying its place as a rule.

(*c*) That the future tense has a short and a long form of the negative.

(*d*) That in the future and future imperfect the negative particles are attached to the auxiliary, not to the root.

(*e*) That the past subjunctive makes no change in its final vowel, and that it takes the negative particle **a** and not **nga**.

(*f*) That the perfect tense in verbs describing *state* usually retains the termination **-ile** in the negative, as **a-ndi-lambile**, I am not hungry; **a-ba-file, balele**, they are not dead, they are asleep.

In the passive voice final **-a** remains unchanged in the negative, as **a-ndi-bonwa**, I am not seen; but final **-iwe** becomes **-wanga**, as **a-ndi-bonwanga**, I was not seen.

To express a negative imperative, either the negative of the present subjunctive is used, as **u-nga-hambi**, do not go, or the auxiliary verb **musa**, do not, is put before the infinitive, as **musa uku-teta**, do not speak; **musani ukuhlala**, do not (ye) stay.

The negative particle **nga** is changed into **nge** before the pronominal copula, and before the particles **ka**, yet; **kó**, present; and **na**, with; as **i-nge-nguye**, it not being he;

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ilanga li-nge-kapumi, the sun not yet rising; **bona be-nge-kò**, they not being present; **be-ndi-nge-nahashe**, I had not a horse.

When the negative particle **a** comes before a pronoun-subject consisting of a single vowel, the letter **k** is inserted before the pronoun in the second person, and in Class 1 singular and Class 2 plural, and a semi-vowel is inserted in other cases.

The following table will serve to illustrate the forms:—

Negative Form of the verb **uku-buya**, to return.

Person and Cl.	SINGULAR.		PLURAL.	
	Present Tense.	Present Part.	Present Tense.	Present Part.
	I do not return.	*I not returning.*	*We do not return.*	*We not returning.*
I.	**a-ndi-buyi,**	**ndi-nga-buyi.**	**a-si-buyi,**	**si-nga-buyi.**
II.	**a-ku-buyi,**	**u-nga-buyi.**	**a-ni-buyi,**	**ni-nga-buyi.**
1.	**a-ka-buyi,**	**e-nga-buyi.**	**a-ba-buyi,**	**be-nga-buyi.**
2.	**a-li-buyi,**	**li-nga-buyi.**	**a-ka-buyi,**	**e-nga-buyi.**
3.	**a-yi-buyi,**	**i-nga-buyi.**	**a-zi-buyi,**	**zi-nga-buyi.**
4.	**a-si-buyi,**	**si-nga-buyi.**	**a-zi-buyi,**	**zi-nga-buyi.**
5.	**a-lu-buyi,**	**lu-nga-buyi.**	**a-zi-buyi.**	**zi-nga-buyi.**
6.	**a-wu-buyi,**	**u-nga-buyi.**	**a-yi-buyi,**	**i-nga-buyi.**
7.	**a-bu-buyi,**	**bu-nga-buyi.**		
8.	**a-ku-buyi,**	**ku-nga-buyi.**		

Additional Illustrations.

Udaka **a-lunamateli** *eludongeni,*	The plaster does not stick to the wall.
Ezonto **a-kuzibonanga-na?**	Did you not see those things?
A-niyi kufika *namhla-nje,*	You will not arrive to-day.
Amatutu **a-kayifumananga** *imali yakè,*	The robbers did not get his money.
Ndandi-nga-tembé *ukukubona,*	I had not expected to see you.
A-kulungile *ukuba umntu abe yedwa,*	It is not good that man should be alone.
Yibambe inkabi **ingabaleki,**	Hold the ox so that it may not run away.

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73. TABLE OF THE VERB.

Positive Form.

Tenses.	INDICATIVE MOOD.
Present, Short.	**Ndi-tenga** . . . I buy . . . or am buying . . .
,, Long.	**Ndi-ya-tenga**, I buy, or am buying, or do buy.
Perfect, Short.	**Ndi-tengé** . . . I bought . . . or have bought . . .
,, Long.	**Ndi-tengile**, I bought, or have bought, or did buy.
Past Indefinite.	**Nd-ā-tenga**, I bought, or did buy.
Future, Short.	**Nd-o-tenga**, I will buy (in that case).
,, Long.	**Ndiya ku-tenga**, I shall or will buy.
First Impf.	**(Ndi)be ndi-tenga**, I have been buying, or was buying.
First Plupf.	**(Ndi)be ndi-tengile**, I had been buying, or had bought.
First Fut. Impf.	**(Ndi)be ndiya kutenga**, I was going to buy, or would have bought.
Second Impf.	**Nda(ye) ndi-tenga**, I was buying.
Second Plupf.	**Nda(ye) ndi-tengile**, I had bought.
Second Fut. Impf.	**Nda(ye) ndiya kutenga**, I was going to buy, or would have bought.
	SUBJUNCTIVE MOOD.
Present.	**Ndi-tenge**, and I buy, or that I may buy.
Past.	**Nd-a-tenga**, and I bought.
	TEMPORAL MOOD.
Present.	**Nda-ku-tenga**, when I buy or when I bought.
	IMPERATIVE MOOD.
Present.	**Tenga**, Buy.
	INFINITIVE MOOD.
Present.	**Uku-tenga**, to buy.
	PARTICIPLES.
Present.	**Ndi-ténga**, I buying.
Perfect.	**Ndi-tengíle**, I having bought.
Past Indefinite.	**Nda-tengá-yo**, I having bought.
Future.	**Ndi-ya ku-ténga**, I going to buy.

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74. TABLE OF THE VERB.

Negative Form.

Tenses.	INDICATIVE MOOD.
Present, Short. } ,, Long. }	**A-ndi-tengi**, I do not buy, or am not buying.
Perfect, Short. } ,, Long. }	**A-ndi-tenganga**, I have not bought, or did not buy.
Past Indefinite.	**A-ndi-tenganga**, I did not buy.
Future, Short.	**A-ndi-ku-tenga**, I will not buy.
,, Long.	**A-ndiyi-ku-tenga**, I shall or will not buy.
First Impf.	**(Ndi)be ndi-nga-tengi**, I was not buying, or have not been buying.
First Plupf.	**(Ndi)be ndi-nga-tenganga**, I had not been buying, or had not bought.
First Fut. Impf.	**(Ndi)be ndi-nga-yi kutenga**, I would not have bought.
Second Impf.	**Nda(ye) ndi-nga-tengi**, I was not buying.
Second Plupf.	**Nda(ye) ndi-nga-tenganga**, I had not bought.
Second Fut. Impf.	**Nda(ye) ndi-nga-yi kutenga**, I would not have bought.
	SUBJUNCTIVE MOOD.
Present.	**Ndi-nga-tengi**, and I do not, or that I may not buy.
Past.	**A-nda-tenga**, and I did not buy.
	TEMPORAL MOOD.
.....	
	IMPERATIVE MOOD.
Present.	**U-nga-tengi** or **musa ukutenga**, Do not buy.
	INFINITIVE MOOD.
Present.	**Uku-nga-tengi**, Not to buy.
	PARTICIPLES.
Present.	**Ndi-nga-téngi**, I not buying.
Perfect.	**Ndi-ngatengánga**, I not having bought.
Past Indefinite.	
Future.	**Ndi-nga-yi kuténga**, I not going to buy.

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75. MONOSYLLABIC AND VOWEL VERBS.

Those verbs whose root consists of one syllable, and those whose root begins with a vowel, have some peculiarities of inflection. The former are called **monosyllabic verbs**, the latter **vowel verbs.**

In *monosyllabic verbs* short forms are lengthened,[1] by the insertion of a syllable, in the following cases:—

(*a*) The present participle and its compounds insert **si** before the root of the verb, as **ndi-si-va**, I hearing; **bendi-si-va**, I was hearing. But when the verbal root is preceded by a pronominal object, the insertion of **si** is unnecessary, as **bendi-li-va ilizwi**, I was hearing the voice.

(*b*) The imperative prefixes the syllable **yi** to the root, as **yiza**, come; **yizani**, come ye.

(*c*) The passive voice, as already noticed, inserts **i** before the passive ending, as **uku-ti**, to say; **uku-tiwa**, to be said; **uku-pa**, to give; **uku-piwa**, to be given. **Uku-lwa**, to fight, makes its passive **uku-liwa.**[2]

Vowel Verbs very much resemble monosyllabic verbs in their peculiarities.

(*a*) The present participle and its compounds insert **s** before the root, as **bendi-s-enza**, I was doing; **ndandi-s-oyika**, I was afraid. When the verb is preceded by a pronoun-object, the insertion of **s** is unnecessary, as **ndandi-m-oyika yena**, I was afraid of him.

(*b*) The imperative prefixes **y** to the root, as **yakà**, build; **yenzani**, build ye.

(*c*) In several verbs **i** is inserted before the passive ending, as **ukw-akà**, to build; **ukw-akiwa**, to be built; **ukw-**

[1] A contracted form of the present tense is sometimes heard, as *wafa* (for *uyafa*), you are in danger; *safa ngumsi*, we are dying because of the smoke.

[2] The following, in addition to those mentioned in the text, are vowel verbs: *uku-fa*, be sick, die; *uku-nga*, to wish, seem; *uku-sa*, to dawn, clear up; *uku-ta*, to pour into; *uku-ta*, to hop; *uku-tsha*, to burn, dry up; *uku-tya* or *uku-dla*, to eat; *uku-wa*, to fall.

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enza, to do; **ukw-enziwa**, to be done; **ukw-azi**, to know; **ukw-aziwa**, to be known.

(*d*) Vowels coming before the root are either omitted, or become the corresponding semi-vowels; as **ndiyaká** (for **ndiya-aká**), I build; **soyika** (for **si-oyika**), we fear; **niyaboyika** (for **niyaba-oyika**), do you fear them? **wenza** *nto nina* (for **u-enza** *nto nina*), what are you doing? *inkosi* **yenza** *nto nina* (for **i-enza** *nto nina*), what is the chief doing? **ukwamkela** (for **uku-amkela**), to receive; **uk-ona** (for **uku-ona**), to do wrong.[1]

The following verbs, which are now monosyllabic, appear to have been originally vowel verbs beginning with the letter **i**, namely **ukū-ba**, to steal; **ukū-hla**, to descend; **ukū-ma**, to stand; **ukū-pa**, to pull; **ukū-sa**, to bring; **ukū-va**, to hear; and **ukū-za**, to come. That the original form of these verbs was **ukw-iba**, **ukw-ihla**, **ukw-ima**, **ukw-ipa**, **ukw-isa**, **ukw-iva**, and **ukw-iza**, is indicated not only by their present form in several of the cognate languages, and by the long **u** of the infinitive, but also by the fact that whenever the vowel **a** comes before them in inflection it is changed into **e**, as if by contraction with **i**. Thus we have **úyeba**, he steals; **bayehla**, they descend; **ndema**, I stood; **siyeva**, we hear; **eze**, and he comes. The verb **uku-va** retains final **a** in the negative, as **andiva**, I do not hear.

The following verbs also take **e** instead of **a** in the long form of the present tense and in the past indefinite tense, but this is simply due to a softening of the vowel sound before the following **u**:—

uku-suka, to arise, start; as **wesuka**, he arose.
uku-nyuka, to ascend; as **siyenyuka**, we are ascending.

[1] The following are most of the vowel verbs besides those given in the text: *ala*, refuse; *ahlula*, divide; *aba*, distribute; *anana*, barter; *anela*, suffice; *apuka*, break (intr.); *apula*, break (tr.); *enda*, marry (of the woman); *eyela*, fall into; *obuka*, peel off (intr.); *obula*, flay; *ohlwaya*, punish; *oja*, roast; *olula*, stretch out; *oma*, become dry; *ondla*, rear; *onwaba*, be happy; *ota*, bask; *oyisa* and *eyisa*, conquer.

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In the following verbs the same thing has occurred, though the **u** which caused the change is now generally omitted :—

uku-mba (for **uku-muba**), to dig ; as **ndiyemba**, I am digging.
uku-mka (for **uku-muka**), to depart ; as **wemka**, he departed.

Illustrations of Monosyllabic and Vowel Verbs.

Bampendula, **besiti**,	They answered him, saying.
Ebesiti, yizani namkele,	He was saying, come (ye) and receive.
Yimani, nilive *ilizwi lenkosi*,	Stand (ye) and hear the chief's word.
Akeva, akezi,	He does not hear, he is not coming.
Beva kusitiwa úyafa,	They heard it said that he was sick.
Wayesifa *kakulu*,	He was very ill.
Nankuya **esiza,** *enamadoda amaninzi* **onwabileyo,**	Yonder he is coming with many happy men.
Siyaweva *amazwi akò*, **soyike,**	We hear thy words and fear.
Ubusenza *nto nina ?*	What have you been doing?
Ndibe ndisakà *indlu*,	I have been building a house.
Waleyisa *elozwe* **wakà** *umzi*,	He conquered that land and built a town.
Zoluleni *izandla zenu*,	Stretch out your hands.
Wesuka waya *kuyise*,	He arose and went to his father.
Weyela *emnxùnyeni*,	He fell into a hole.
Lendlu **yakiwa** *yinkosi yalenduli*,	This house was built by the lord of this hill.

76. DERIVATIVE FORMS OF THE VERB.

In addition to its inflections for voice, mood, and tense, the verb in Kaffir is inflected to express certain modifications of its root idea indicative of direction, causation, reciprocal action, and state of being. These inflections produce what are called the **Derivative Forms** of the verb. Besides the

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Simple Form there are four primary derived forms, which are named as follows:—

The Directive or Relative Form, as **tandela**, love for; **hambela**, go to.

The Causative Form, as **tandisa**, cause to love; **hambisa**, cause to go.

The Reciprocal Form, as **tandana**, love each other; **bonana**, see each other.

The Stative or Subjective Form, as **tandeka**, be loved; **lahleka**, be lost.

77. The Relative Form.

The Directive or Relative Form is obtained by changing the final **a** of the simple form into **ela**, as **buya**, **buyela**. This form indicates the direction or purpose of the verbal action, or its relation to some person or thing indirectly affected. It is used before the names of persons for whom something is done, and before words indicating the place towards which motion is directed. It expresses our "to" and "for." The following sentences illustrate its use:—

Ndifunele *amahashe*, seek horses for me.
Uwafunela *nto nina?* what do you want them for?
Babuyele *emakáya*, they have returned to (their) homes.
Wahambela *pambili umganyana*, he went forward a little distance.

78. The Causative Form.

The Causative Form is obtained by changing the final **a** of the simple form into **isa**, as **buya**, **buyisa**. This form indicates the extension of the action of the verb to a second agent. It thus expresses our "to make," or "to cause to," as **vuya**, be glad; **vuyisa**, make glad. It also turns intransitive verbs into transitive, as **buya**, return, that is, go back; **buyisa**, return, that is, send back. The following are examples:—

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Uyandiqumbisa, you make me angry (from **uku-qumba**, to become angry).
Bahlanganise *abantu*, assemble the people.
Libuyise *ihashe olibolekileyo*, return the horse you borrowed.
Yilungise *ikàri ndikwèle*, make ready the cart that I may drive.
Unditembisile, you promised me (lit. you made me hope).

79. Contractions of the Causative Form.

In many verbs the Causative Form is contracted. The following are the principal cases in which contraction occurs:—

Verbs ending in **ala** take **aza** instead of **akisa**, as—

Kàtala, to be troubled.	**Kàtaza**, to trouble.
Palala, to be spilt.	**Palaza**, to spill.

Many verbs ending in **ela** take **eza** instead of **ekisa**, as—

Fudumela, to be warm.	**Fudumeza**, to make warm.
Sondela, to draw near.	**Sondeza**, to bring near.

One verb ending in **ula** takes **uza** instead of **ukisa**, as—

Kúmbula, to remember.	**Kúmbuza**, to remind.

Verbs ending in **eka** take **eza** instead of **ekisa**, as—

Qèkeka, to break (intr.).	**Qèkeza**, to break (trans.).
Tekeleka, to be tied.	**Tekeleza**, to tie.

Verbs ending in **ika** take **iza** instead of **ikisa**, as—

Nyibilika, to melt (intr.).	**Nyibiliza**, to melt (trans.).
Tyibilika, to slip.	**Tyibiliza**, to cause to slip.

Verbs ending in **oka** take **oza** instead of **okisa**, as—

Gqoboka, to burst (intr.).	**Gqoboza**, to burst (trans.).
Tyóboka, to be broken through.	**Tyóboza**, to break through.

Verbs ending in **uka** take **usa** instead of **ukisa**, as—

Goduka, to go home.	**Godusa**, to send home.
Vuka, to awake, arise.	**Vusa**, to awaken, arouse.

Verbs ending in **ata** take **esa** instead of **atisa**, as—

Ambata, to dress oneself.	**Ambesa**, to dress another.
Twala, to bear, carry.	**Twesa**, to make carry, crown with.

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80. The Reciprocal Form.

The Reciprocal Form is obtained by changing the final **a** of the simple form into **ana, as tanda, tandana.** This form shows that the verbal action is performed by two or more mutual actors, as **siyatandana,** we love one another or each other. It takes the place of the reciprocal pronouns in English. The following are examples:—

Bayabonana, they see each other (from **uku-bona,** to see).
Besifunana, we were seeking each other.
Ababantu **bayadelana,** these people despise each other.
Izilo **zazibambene,** the beasts had seized each other.
Bonani **ukutandana** *kwabo,* see (ye) how they love one another.
Ezizinto **ziyalingana,** these things vie with one another, *i.e.* are equal.

81. The Stative Form.

The Stative or Subjective Form is obtained by changing the final **a** of the simple form into **eka,** as **funa, funeka.** This form expresses the state of being resulting from subjection to the action of the simple verb. In meaning, therefore, it nearly approaches to the passive voice, but it differs from the latter in not referring the action to any particular agent, as **uyafunwa** *ngunina,* you are being sought for by your mother; but **uyafuneka,** you are wanted. It sometimes expresses fitness for performing the action denoted by the simple verb, as *isando* **asikándeki,** the hammer does not hammer well. The perfect tense of the stative form, like the perfect of intransitive verbs generally, is much used in forming adjectives, as **lahlekile,** lost, from **uku-lahla,** to lose. Examples:—

Lomntu **úyatandeka,** this person is loved, or beloved.
Ungumntu otembekileyo, he is a trusted, or trustworthy, person.
Lento **iyafuneka,** this thing is wanted.
Amahashe **alahlekile,** the horses are lost.
Umsebenzi **wawufezekile,** the work was completed.
Ezizinto **zifihlekile,** these things are hidden.

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A few verbs, instead of changing the final **a** of the simple form into **eka**, add **kala** to make the stative form. The following are examples :—

Lonto **iyabonakala**, that is seen, or manifest (from **uku-bona**, to see).
Ilizwi **liyavakala**, the word is heard, *i.e.* understood.

Some verbs ending in **ula** have **uka** instead of **uleka** in the stative form, as **akw-apula**, to break; **ukw-apuka**, to be broken; **ŧazula**, tear; **ŧazuka**, be torn; **guqula**, turn; **guquka**, be turned.

82. Intensive Forms.

A few verbs change the final **a** of the simple form into **ulula**, which gives an intensive force to the meaning of the verb, *e.g.* :—

Hlambulula, to cleanse thoroughly (from **hlamba**, to wash).
Kǒtulula, to scrape up thoroughly (from **kǒta**, to lick).

One or two verbs add **lala** to the simple form, giving an intensive force, as :—

Fumbalala, to lie all in a heap (from **fumba**, to heap up).
Tshabalala, to be destroyed utterly (from **tshaba**, to come to nothing).

83. Secondary Derived Forms of the Verb.

The inflections of the relative (or directive) and causative forms of the verb are often reduplicated, producing forms which are called the Second Relative and Second Causative respectively. By this means the force of the primary derived forms is intensified. The following are examples :—

Bambelela, to hold on to (from **bamba**, to hold).
Enzelela, to do on behalf of (from **enza**, to do).
Tetelela, to speak on behalf of (from **teta**, to speak).
Qondisisa, to make fully understood (from **qonda**, to understand).
Tetisisa, to help another to speak (from **teta**, to speak).
Visisa, to make oneself heard (from **va**, to hear).

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Again, the inflections of the various derived forms of the verb can be combined together, and in this way a great variety of derivative verbs are obtained. Thus from **buya**, to return, we have not only **buyela**, return to, and **buyisa**, send back, but also **buyelisa**, cause to return to, and **buyisela**, send back to.

Similarly, from **lunga**, to be right, we have **lungela**, be right or fit for, **lungisa**, make right, and also **lungisela**, make right for, and **lungiseka**, be made right for.

Also from **zala**, to be full, we have **zalisa**, fill, **zalisela**, fill for, **zaliseka**, be fulfilled, and **zalisekisa**, fulfil.

And from **qumba**, to be angry, we have **qumbisa**, make angry, **qumbisela**, make angry at, **qumbela**, be angry with, **qumbelana**, be angry with each other, and **qumbelanisa**, make angry with each other.

The secondary relative and causative forms may also take additional form inflections, as **tetelelela**, to be an advocate for; **enzelelelela**, to be a priest for; **visisela**, make oneself heard to.

For the different forms taken by any particular verb see the Dictionary.

84. AUXILIARY VERBS.

The Auxiliary and Substantive Verb UKU-BA, to become, to be.

As an auxiliary, **uku-ba** is used in the following forms:—

(*a*) The perfect tense, followed by the participles of another verb, is used to make the first set of compound tenses, as **ndibe nditeta**, I was speaking; *ilitye* **libe liwile**, the stone had fallen; **babe beya kuhamba**, they were about to go.

(*b*) The future and future imperfect tenses, followed by a present or perfect *tense*, are used to express progressive or completed action, as **siya kuba siyahlamba**, we shall be washing; **niya kuba nifikile**, you shall have arrived; **besiya kuba siyakála**, we would have been crying. It is used with the auxiliaries **nga** and **nge** for the same purpose, as **ndingaba**

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ndiyacinga, I may be thinking; **angaba ehambile**, he may have gone. Also in the temporal form of the future tense, as **akuba efikile**, when he had arrived.

(*c*) The past indefinite tense of **uku-ba**, in the form **ndabe**, is often used instead of **ndaye** to form the second imperfect, &c., before the participles of verbs of intransitive meaning, as **sabe sifuneka**, we were sought for; **ndabe ndidiniwe**, I was tired.

(*d*) The present subjunctive of **uku-ba** is sometimes used in the sense of "and," as *uyazazi zonke izimvu zake*, **zibe** *nazo zimazi yena*, he knows all his sheep *and* they know him; *babona iqela labantu lihamba, liti lisihla* **libe** *linyuka*, they saw a number of men walking, descending *and* ascending.

As a substantive verb **uku-ba** is used in the sense of "to be" in all moods and tenses except the present indicative, where its place is taken by the pronoun-copula, as **ndaba** *komkúlu*, I was at the great place; **ebe** *mdala*, he was old; **babe** *ngamadoda*, they were men; **uya kuba** *yimfama*, thou shalt be blind; *ukuze* **abe** *mkúlu*, that he may be great; **yibani** *nenceba*, be ye merciful; *musani* **ukuba** *zizidenge*, do not be fools; but **ndi-mdala**, I (am) old; **ndinguye**, I am he. It is used, however, in the present indicative after auxiliaries like **sa** and **nga**, as **ndisabakó**, I am still present; **ingaba njalo**, it may be so; **asibi saba** *pantsi kwamkapeli*, we are no longer under a tutor.

In the negative of the past subjunctive **uku-ba** expresses an urgent wish, as **akwaba wawukó**, would that thou wert present; **ayaba** *intloko yam* **ibi** *ngamanzi*, O that my head were waters.

Uku-ba is used in the sense of "to become," especially in the present, past, and future tenses, as **úba mkúlu**, he becomes great; **waba ngukumkani**, he became king; *masibone ukuba amapupa akè* **oba njanina**, let us see what will become of his dreams. It is also used in the sense of "to think, to suppose," as **ndiba nguye**, I think that it is he; **bendiba lihashe**, I thought it was a horse.

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85. The Auxiliary Verb UKU-YA, to go.

Besides its regular use as an intransitive verb meaning "to go," the verb **uku-ya** is used as an auxiliary in the following cases:—

(*a*) In making the long form of the present indicative, as **ndiyaya**, I am going; **bayambona**, they see him.

(*b*) In making the long form of the future indicative, as **ndiya kubaleka**, I shall run; **baya kufika**, they will arrive.

(*c*) Its past indefinite tense **ndaya**, softened to **ndaye**, is used in forming the second imperfect, pluperfect, and future imperfect tenses, as **ndaye ndihamba**, I was travelling; **waye efikile**, he had arrived; **baye beya kuteta**, they would have spoken. This tense also expresses "was about to" in such forms as **waye kufika**, he was about to arrive.

(*d*) It is added to other verbs of motion to give them the definite idea of "going," as **uye wafika**, he *arrived* (lit. he went and arrived); *ndiyekeni ndihambe* **ndiye ndifike**, let me alone that I may walk (and go) and arrive; **wenyuka waya** *ezulwini*, he went up to heaven (lit. he ascended and went to heaven).[1]

(*e*) In the past subjunctive it is used to connect verbs relating to different times. The following verb takes the participial form. E.g. *ndivulé ivenkile* **ndaye nditemba** *ukufumana inxaso*, I *have opened* a shop and *hope* to obtain support; *nanko etandaza* **waye eboné** *embonweni*, behold he *prayeth* and *hath seen* in a vision; *ndabazisa igama lako* **nda-ndiya kubazisa**, I *made* known to them thy name and *will make* it known.

86. The Auxiliary Verb UKU-MA, to let.

The verb **uku-ma**, to stand, is used as an auxiliary to express the ideas expressed in English in direct sentences by "let," and in indirect sentences by "must," as **manditete**, let me speak; **wati manditete**, he said I must speak.

[1] When the subjunctive of **ya** in this usage is followed by an infinitive, a contracted form is often employed, as *baleka uyokubona*, for *baleka uye ukubona*, run and see; *hamba uyokuzingela*, go and hunt.

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As is seen in these examples, **ma** is followed by the present subjunctive of the verb to which it is auxiliary. In Class 1 singular and Class 2 plural, the letter **k** is inserted to prevent two **a**'s from coming together, as **ma-katete**, let him speak; **ma-kapume amahashe**, let the horses go out.

Ma is used with the second person to express an urgent or supplicatory imperative, as **mauhambe**, do thou go; **manibuye**, you must return.

The following shows the use of **ma** in the different classes and persons:—

Per.	Cl.	Singular.	Plural.
I.		**Mandihambe**, let me go.	**Masihambe**, let us go.
II.		**Mauhambe**, do thou go.	**Manihambe**, do ye go.
III.	1.	**Makahambe**, let him go.	**Mabahambe**, let them go.
	2.	**Malihambe** *ihashe*, let the horse go.	**Makahambe** *amahashe*, let the horses go.
	3.	**Maihambe** *inkosi*, let the chief go.	**Mazihambe** *inkosi*, let the chiefs go.
	4.	**Masihambe** *isilo*, let the beast go.	**Mazihambe** *izilo*, let the beasts go.
	5.	**Maluhambe** *usana*, let the baby go.	**Mazihambe** *intsana*, let the babies go.
	6.	**Mauhambe** *umnyaka*, let the year go.	**Maihambe** *iminyaka*, let the years go.
	7.	**Mabuhambe** *ubulumko*, let wisdom go.	
	8.	**Makuhambe** *ukulunga*, let goodness go.	

Illustrations of the Auxiliary **ma**, *let.*

Masipumle *kancinane*,	Let us rest a little.
Mandikubonise *into*,	Let me show you something.
Makapendule *umbuzo lowo*,	Let him answer the question.
Ihashe **malipiwe** *ihabile*,	Let the horse be given oat-hay.
Amahashe **makasezwe**,	Let the horses be watered.
Mausikókele,	Do thou lead us.
Wati **mabahlale** *pantsi*,	He said they must sit down.
Wati **mababetwe**,	He said they must be beaten.
Malingcwaliswe *igama lakó*,	May thy name be hallowed.
Intando yakó **mayenziwe**,	May thy will be done.
Ubukumkani bakó **mabufike**,	May thy kingdom come.

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87. The Auxiliaries NGA, NGE.

The verb **uku-nga**, "to seem, to be willing, to wish," is used as an auxiliary to other verbs to express such modifications of meaning as are expressed in English by the auxiliaries "may, might, should, would, and ought," as well as by "shall and will" when these express contingency.

The present tense **nga** is used as an auxiliary *particle*, and is put before the root of the verb which it modifies. It expresses:—

(*a*) Possibility, as **i-nga-na imvula**, it may rain.
(*b*) Liberty or permission, as **u-nga-hamba**, you may go.
(*c*) Willingness or consent, as **ndi-nga-hamba**, I can go, *i.e.* I am willing to go.
(*d*) Contingency, as **ndi-nga-vuya ukuba** . . . I shall be glad if . . .

In the imperfect tense **nga** expresses our "might" or "might have," as **bendi-nga-teta-yo**, I might have spoken.

The perfect tense **nge** is used as an auxiliary *verb*, and is followed by the present, perfect, or past participles of another verb. It expresses:—

(*a*) Contingency, as **(ndi)nge ndivuyile ukuba** . . . I should have been glad if . . .
(*b*) Duty or obligation, as **(ndi)nge ndihamba**, I ought to go.

The following are examples of the forms chiefly used:—

Nge-*ndivuya ukuba úfikile*,	I should be glad if he were to come.
Nge-*ndivuyile ukuba ebefikile*.	I should have been glad if he had come.
Nge-*ndavuyayo ukuba ebefikile*,	

The difference in usage between the auxiliaries **nga**, **nge**,[1]

[1] The auxiliary **nga** is often regarded as forming a special mood of the verb, called the Potential. The form **nge** is looked upon as forming another mood, called the Conditional. So in the Dictionary.

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and the future and future imperfect tenses of the indicative is illustrated in the following examples:—

Ndiya kuhamba, I shall go (simple futurity).
Bendiya kuhamba kodwa, I would have gone, but . . . (futurity not realised).
Ndingahamba ukuba, I shall go if . . . (contingency).
Ngendihambile ukuba . . . I should have gone if . . . (contingency).

The following table shows the use of the auxiliary **nga** with the verb **hamba**, go, in the different persons and classes. It will be noticed that in Class 1 singular, the pronominal subject is **a** and not **ú**.

Per.	Class.	Singular.	Plural.
I.		**Ndi-nga-hamba.**	**Si-nga-hamba.**
II.		**U-nga-hamba.**	**Ni-nga-hamba.**
III.	1.	**A-nga-hamba.**	**Ba-nga-hamba.**
	2.	**Li-nga-hamba.**	**A-nga-hamba.**
	3.	**I-nga-hamba.**	**Zi-nga-hamba.**
	4.	**Si-nga-hamba.**	**Zi-nga-hamba.**
	5.	**Lu-nga-hamba.**	**Zi-nga-hamba.**
	6.	**U-nga-hamba.**	**I-nga-hamba.**
	7.	**Bu-nga-hamba.**	
	8.	**Ku-nga-hamba.**	

The following table shows in the same way the use of the auxiliary **nge** with the present participle of **hamba**. The pronouns before **nge**, here printed within brackets, are usually omitted.

Per.	Class.	Singular.	Plural.
I.		**(Ndi)-nge ndi-hamba.**	**(Si)-nge si-hamba.**
II.		**(U)-nge u-hamba.**	**(Ni)-nge ni-hamba.**
III.	1.	**(A)-nge e-hamba.**	**(Ba)-nge be-hamba.**
	2.	**(Li)-nge li-hamba.**	**(A)-nge e-hamba.**
	3.	**(I)-nge i-hamba.**	**(Zi)-nge zi-hamba.**
	4.	**(Si)-nge si-hamba.**	**(Zi)-nge zi-hamba.**
	5.	**(Lu)-nge lu-hamba.**	**(Zi)-nge zi-hamba.**
	6.	**(U)-nge u-hamba.**	**(I)-nge i-hamba.**
	7.	**(Bu)-nge bu-hamba.**	
	8.	**(Ku)-nge ku-hamba.**	

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Nge is used in exactly the same way with the perfect participle, **ndi-hambile**, or its short form, **ndi-hambé**. Its use with the past indefinite participle, **nda-hambayo**, presents no difficulty.

The negative of **ndi-nga-hamba**, I may go, is **a-ndi-nge-hambe**, usually contracted to **ndi-nge-hambe**, I may not go.

The negative of **nge-ndi-hamba**, I would go, is **nge-ndi-nga-hambi**, I would not go.

The auxiliaries **nga** and **nge** may be prefixed to the auxiliary **uku-ba**, to be, followed by a perfect *tense*, especially in the case of intransitive verbs, as **angaba úfile**, he may be dead (lit. it may be he has died); **nge eba útutuzelekile**, he would have been comforted.

88. Use of UKU-NGA as an Independent Verb.

As an independent verb **uku-nga** denotes:—

(*a*) To seem, to appear; as **banga** *bangabantu abalungileyo*, they appear to be good people (lit. they appear they are good people); **langa** *lonke ilizwe lilitafa*, the whole country seemed to be a plain.

(*b*) To wish. In this sense it is followed by the *auxiliary* **nga**, and expresses a wish on the part of the subject either to perform himself, or that another person should perform, some action; as **ndinga ndingateta**, I wish to speak (lit. I wish I may speak); **ndinga angateta**, I wish him to speak; **ebenga singaya**, he was wishing that we should go. The past tense expresses a wish in the form of a prayer for another, as **wanga** *u-Tixo* **anga kusikelela!** would that God might bless thee! (lit. may bless thee).

Illustrations of the uses of **nga** *and* **nge**.

Singabona *into apa*,	We may see something here.
Ukuba niyakáuleza **ninga-sinda**,	If you hasten you shall escape.
Esiqámeni semiti **singadla**,	Of the fruit of the trees we may eat.

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Ngubanina **obungatshoyo?**	Who could have said so?
Lomfazi **úbengaba** *silumkiso kuti,*	This woman might have been a warning to us.
Amadoda **angehambe,**	The men may not go.
Akungebe *nto,*	It may not be anything, *i.e.* it may be nothing.
Ndinga ndingafunda,	I wish to learn.
Banga ndingahamba *nabo,*	They wish me to go with them.
Ingwenya **ingatafuzisa - na** *kuwe?*	Will the crocodile supplicate to thee?
Ungadlala-na *nayo njengentaka?*	Wilt thou play with it like a bird?
Ngesitandaza,	We should pray.
(Ba)nge bekwelile,	They would (or ought to) have ridden.
(U)nge ungatsho,	You ought not to say so.
(U)nge ungatshongo,	You ought not to have said so.
Inkomo **zinge zibalekile,**	The cattle would have run away.
Ange edlule *pezu kwetu amanzi,*	The waters would have gone over us.
Ukuba bekunjalo, **ngenditecwaka,**	Had it been so, I would have kept silent.
Ngekukwela *namanqiba,*	Even beggars would ride.
Ngebeba basiginyile *sihleli,*	They would have swallowed us alive.
Ukuba ubupulapule ngeloxesha **ngeuvuya** *namhla,*	If you had listened at that time, you would be glad to-day.
Ukuba ubulapa, **ange engafanga** *umnakwetu,*	If thou hadst been here, my brother would not have died.
Ukuba benindazile mna **ninge nimazile** *yena,*	If ye had known me, ye would have known him.
Ukuba bendingezanga ndateta kubo **ngebengabanga** *nasono,*	If I had not come and spoken to them, they would not have sin.

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89. The Auxiliaries SA and SE.

The auxiliary particle **sa**—a contracted form of the verb **sala**, to remain—is used to express the continuance of an action or state. It is used with the present and future tenses and participles of all verbs, and the corresponding compound tenses, and with the perfect tense and participle of *intransitive* verbs, and the corresponding compound tenses.

Sa is inserted immediately after the pronominal subject of the principal verb, as **ndi-sa-hamba**, I am still going; **ndi-sa-ya kuhamba**, I have still to go.

Sa is changed into **se** before predicates other than verbs, as *u*-**se**-*mncinane*, he is still little; *ndi*-**se**-*kó*, I am still present; *ndi*-**se**-*ngumntu*, I am still a man; *ndi*-**se**-*nayo*, I still have it.

In affirmative sentences **sa** is translated by "still," "yet," in negative sentences by "no more," "no longer." In future tenses a negative with **sa** expresses "never," "never more." The following are examples:—

Ndi-sa-teta, si-sa-teta,	I, we, are still speaking.
U-sa-hamba, ni-sa-hamba,	Thou, ye, are still going.
U-sa-pilile, ba-sa-pilile,	He, they, are still well.
Ixego **li-sa-hleli,**	The old man still remains, *i.e.* lives.
Inkosi **i-sa-ya kuteta,**	The chief is (or has) still to speak.
Isicaka **asi-sa-sebenzi,**	The servant no longer works.
Usana **alu-sa-pilile,**	The infant is no longer well.
Umkósi **awu-sa-yi koyiswa,**	The army will never be defeated.
Ubusuku **babu-sa-fika,**	Night was still coming on.
Ukutya **kwaku-sa-lungile,**	The food was still good.

Se is the perfect tense of **sa**, and, like the auxiliary **nge**, it is used with the present, perfect, and future participles and their compounds. It takes the form **sel** before the pronominal subjects **u, e**, but usually retains the form **se** before the pronominal subject **i**. **Se** expresses such ideas as are expressed

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in English by "already," "by this time," "by that time," "now," "then." The following is the present tense:—

Per.	Class.	Singular.	Plural.
I.		**Se-ndihamba.**	**Se-sihamba.**
II.		**Sel-uhamba.**	**Se-nihamba.**
III.	1.	**Sel-ehamba.**	**Se-behamba.**
	2.	**Se-lihamba.**	**Sel-ehamba.**
	3.	**Se-ihamba.**	**Se-zihamba.**
	4.	**Se-sihamba.**	**Se-zihamba.**
	5.	**Se-luhamba.**	**Se-zihamba.**
	6.	**Se-uhamba** *or* **se-wu-hamba.**	**Se-ihamba.**
	7.	**Se-buhamba.**	
	8.	**Se-kuhamba.**	

Illustrations of the use of **se.**

Se-nditeta *ngoku*,	I am (already) speaking now.
Se-siyitetile *landawo*,	We have already talked over that matter.
Sel-ufikile-*na ?*	Have you arrived already?
Ebe sel-ebuyile,	He had already returned.
Se-beya *kuvuma*,	They are going to consent now.
Ihashe **se-lilungile**,	The horse is ready now.
Amahashe **sel-ediniwe**,	The horses are already tired.
Inkosi **se-ihambile**,	The chief has already gone.
Umlambo **se-wuzele**,	The river is already full.
Imiti **se-igaulwa**,	The trees are already being cut.
Imilambo **ibe se-izele**,	The rivers were already full.
Mase-sihamba,	Let us go now.
Ngendi-se-ndihamba,	I ought to be going by this time.
Ndo-se-ndihamba-ke,	Well, I will go then.

90. The Auxiliary Particle KA, yet.

The auxiliary particle **ka** is inserted after the pronominal subject in the negative form of the present tense and present participle of verbs, with the sense of "yet," as **a-ndi-ka-hambi**, I go not yet go, or I have not yet gone; *safika ilanga*

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li-nge-ka-pumi, we arrived before sunrise (lit. the sun not yet rising). The following are additional examples:—

A-ka-ka-goduki,	He has not yet gone home.
Abantu **a-ba-ka-fiki**,	The people have not yet arrived.
A-ndi-ka-boni *kakuhle*,	I do not yet see well.
Baya kufika **li-nge-ka-tshoni** *ilanga*,	They will arrive before sunset.

It will be noted that the negative particle **nga** becomes **nge** before **ka**, as it also does before **kó**, present, and **na**, with.

91. The Auxiliaries ZA, ZE.

The verb **uku-za**, to come, is used as an auxiliary to express various ideas, the final **a** being in certain cases softened to **e**.

(*a*) It is used instead of **uku-ya** to express a more immediate future, as **ndiza kuhamba**, I am about to go, I am just going.

(*b*) It is used to express immediate sequence in time, corresponding to the English "then," as **waza** *wapendula*, then he answered; *ndafika* **ndaza** *ndaqonda*, I arrived and then I understood.

(*c*) With a negative it expresses our "never," as **andizange** *nditete*, I have never spoken; **andizanga** *ndateta*, I never spoke; **andisokuze** or **andisoze** *nditete*, I shall never speak.

(*d*) It is used as an imperative to express command or request, as **ze-nipulapule**, listen ye; **zungandibeti**, do not beat me; **uzuhambe**, just go.

(*e*) The infinitive, softened to **uku-ze**, and the subjunctive **ndize**, **ize**, &c., are used to express "that," "in order that," "so that," as *ndifike* **ukuze** *ndincede*, I have come that I may help; *yizani* **nize** *nibone*, come so that you may see.

It must be observed that **a** is not softened to **e** *before* **za** when the latter is used as an auxiliary, as it is when **za** is used as an independent verb. Thus we have **weza**, he came, but **waza wateta**, then he spoke.

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92. The Auxiliaries KÁ, KÈ.

The auxiliaries **ká**, **kè**, which are connected with the verb **uku-ká**, to dip up (water), to pluck (a flower), &c., are used to express the casual or unfrequent occurrence of an action, and correspond to our "just," "sometimes," "at all," "a little."

They are used with or without a pronominal subject, and are followed by the subjunctive. All the tenses are in use, as **ndiká nditete**, I do speak a little; **ndikè-** or **kè-nditete**, I have spoken sometimes; **ndaká-** or **ká-ndateta**, I did speak once; **ndiya kuká nditete**, I shall speak a little; **andikukè nditete**, I shall not speak at all; **ndandikè nditete**, I used to speak a little.

Ká and **kè** are also used with the subjunctive to express a polite imperative, as **kè-ndibone**, just let me see; **ká-ulinde**, just wait a little; **ká-nihambe**, go, please.

Additional Illustrations of the use of **ká** *and* **kè**.

Ndikè ndimazi *lomntu*,	I know that person a little.
Kè-nditete,	Let me speak, please.
Ká-nilinge,	Just try (ye).
Ká-usisikelele,	Be pleased to bless us.
Ukè waya-na *e-Gqili?*	Have you ever gone to the Orange river?
Waká waya-na *e-Kapa?*	Did you ever go to Cape Town.
Musa **ukukè undincwàbe** *e-Yiputa*,	Do not (at all) bury me in Egypt.
Andikukè ndibe *ngumlingane wakò*,	I shall not (for a moment) be your companion.

93. The Auxiliary Verb UKU-TI.

The verb **uku-ti** (present, **ndi-ti**; perfect, **ndi-te**; negative, **a-ndi-tanga**) is very largely used in Kaffir. Besides its regular meaning "to say," in word or thought, and "to call," as **wati kum**, he said to me; **nditi mna uposisile**, I

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think you have made a mistake; **ababantu kutiwa ngaba-Kristu**, these people are called Christians, it is used as an auxiliary in the sense of "to be or to do thus, so, as follows" —something more accurately defined by the following word or words, as in the following cases:—

(*a*) **Uku-ti** is used with a large series of indeclinable verbal particles, for which it serves to express all relations of mood, tense, person, and class. Thus **shwaka** expresses the idea of sudden disappearance; **tŭ**, of silence; **nqa**, of astonishment; **nxu**, of dipping into; **tyò**, of hitting against. With the help of **uku-ti** these are formed into sentences, as **wati shwaka**, he suddenly disappeared; **yitini tŭ**, be ye quiet, keep silence; **ndite nqa**, I was astonished; **bayiti nxu** *ingubo egazini*, they dipped the garment in the blood; **ndite tyò** *eludongeni*, I hit against the wall. It is used in the same way before **nina**? what? and **ni**, anything; as **ute nina** *ukuyenza?* (you have done what to do it?) how have you done it? **andinakuti ni**, I cannot do anything. The action may not even be named, but simply indicated by gestures, as **yiti**, do so (what I indicate); **inkomo zite**, the cattle took that direction (to which I point).

(*b*) It is used before ordinary verbs as a sort of introductory predicate, especially when a subordinate clause intervenes, and thus employed it gives great clearness and elegance to the sentence, as **bate bakufika kulondawo baqala ukusebenza**, (they did) when they arrived at that place they began to work. With the indefinite pronoun **ku** it expresses "it happened," "it came to pass," as **kute bakufika ndemka kòna**, it happened when they arrived that I departed thence.

(*c*) It is used frequently (before another verb in the subjunctive mood) in hypothetical clauses, and also in relative clauses when something future and uncertain is spoken of; as **ukuba niti ninditande**, if ye love me; **ukuba u-Tixo akatanga abe nam**, if God had not been with me; **xa ate wafika**, when he arrives (lit. when he has done so, arrived); **umntu ote wayenza**, the person who may do it, or shall have done it. (See, for further examples, the Dictionary under **uku-Ti**.)

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94. AUXILIARY VERBS HAVING AN ADVERBIAL FORCE.

Besides the verbs referred to in the foregoing sections, there are a number of others which are used before other verbs with an adverbial force. As auxiliaries these verbs often occur in a contracted form, and in some cases a final **a** is softened to **e**, as in the case of the auxiliaries **sa**, **za**, and **ka**. The following verb is sometimes in the subjunctive, sometimes in the infinitive, and sometimes in the participial form. The following are the most important adverbial auxiliaries:—

ukw-andula, to do just then.
uku-buya, to do again.
uku-da, to do at length or until.
uku-fudula, to do formerly, to use to do.
uku-fumana, to do in vain, or at random.
uku-hla, to do soon.
uku-hlala, to do constantly.
uku-kóva, to do just after.
uku-mana, to do continually or often.
uku-suka, to do thereupon.

Ukw-andula indicates that an action took place just at the time—present, past, or future—referred to in the sentence. It thus corresponds to our "just," "just now," "just then," "just yet," "immediately." It is followed by the infinitive or by the subjunctive. It is frequently contracted to **andul'** or even to **and'**. Examples: **Ndisandul'** or **ndisand'** *ukufika*, I have just arrived; *akufa* **babesandul'** *ukufika*, when he died they had just arrived; **ungandule** *umke*, do not go just yet; *wahamba* **wandul'** *ukubuya*, he went and returned at once; *ndohamba* **ndandul'** *ukubuya*, I will go and return at once.

Uku-buya, to return, is used with the adverbial sense of "to do again," as **wabuya** *wati*, again he said; *ihashe* **libuye**

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lafunyanwa, the horse has been found again: **ndobuya** *ndibekó*, I shall be here again.

Uku-da (perfect, **de**; negative, **danga**) expresses the sense of "to be or to do at length, at last, finally," as **úda** *atete*, at length he speaks; **ude** *wafika*, you have come at last. It also expresses the sense of our conjunction "until," as *salinda* **wada** *wafika*, we waited until he arrived (lit. and at length he arrived); *kaulinde* **ndide** *ndigqibe*, please wait until I have finished; *andisayi kumka* **ningadanga** *nindixelele*, I shall not go away until you tell me. The pronominal subject is sometimes omitted, as **de** *alihlaule ityala elo*, till he should pay the debt. As is seen in the above examples, **uku-da** is always followed by the present or past subjunctive.

Uku-fudula expresses the sense of "used to do," "was in the habit of doing," "did formerly." Though present in form it is always past in meaning. It is followed by a participle, and is often contracted to **fuda**. **Ndifudula** *ndihamba nenqwelo*, I used to go with a waggon; **fuda** *ndisitsho*, I used to say.

Uku-fumana, to find, is used with the sense of "to do in vain," when followed by a participle, as **úfumana** *elinga*, he tries in vain; and with the sense of "to do at random, without thought, to no purpose," when followed by the subjunctive, as **úfumane** *atete*, he speaks at random; **alifumane** *lipate iŕele*, he bears not the sword to no purpose.

Uku-hla, to descend, is used with the adverbial sense of "to do soon." It is followed by the subjunctive; as **ndohla** *ndibekó*, I shall soon be there; **wohl' uqonde**, you will soon understand. It is usually combined with the verb **uku-ba**, softened to **be**, after which it becomes **hle**; as **ndobehle** *ndifike*, I shall soon arrive; *inkabi engatsaliyo* **ubehle** *utengise ngayo*, an ox that does not pull you soon sell.

Uku-hlala, to stay, is used in the adverbial sense of "to do continually, constantly, always." It is followed by a par-

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ticiple. **Ndihlala** *ndibulela kuye*, I continually thank him; **ndohlala** *ndikukúmbula*, I shall always remember you; *abantu* **babehlala** *besiza*, the people were constantly coming.

Uku-kóva expresses "to do just after." It is followed by the infinitive. **Wakukóv'** *ukumka*, *kwehla inteto eninzi*, just after you left there was a great talk; *safika* **zisakóv'** *ukupuma inkomo*, we arrived just after the cattle had gone out.

Uku-mana is used in the sense of "to continue doing" or "to do often." It is followed either by the infinitive or by a participle. **Ndiman'** *ukuteta*, I continue speaking, or I often speak; **ebemana** *esenje njalo*, he was always doing so.

Uku-suka, to rise, start, is used, (*a*) as an auxiliary in continued narrative in the sense of "to do thereupon." It is followed by the subjunctive; as **ndesuka** *ndaya kukángela*, thereupon I went to look; **usuke-ke** *waya exabeni elo ukuba ahlole*, and thereupon he went to the stile to spy; *baninzi abantu abangazinyamekelayo* **abasuka** *bazingenisele izifo*, there are many people who do not take care of themselves (and) who thereby bring upon themselves diseases.

(*b*) It is sometimes used as an introductory verb like **uku-ti**, when an adjunct intervenes; as *kuba lento* **isuke** *kubo yanga pofu yinkazana*, for this (rose) to them (and) seemed to be a woman; *umka-Lote*, **ngokusuka** *ekupumeni kwabo e-Sodom akángele emva*, *waqqwetwa wayintsika yetyuwa*, Lot's wife by doing this at their departure from Sodom that she looks back (*i.e.* by looking back) was turned into a pillar of salt.

(*c*) **Uku-suka** is also frequently used with an adversative force, expressing our "to do on the contrary," as *ongangeniyo ngalo isango*, **osuka** *akwèle ngandawo yimbi*, he who does not enter by the gate, *but* on the contrary climbs up some other way; *owasemzini azingemlandeli*, **zosuka** *zimbaleke*, a stranger they are not willing to follow, but on the contrary will flee from him.

The following verbs are also sometimes used as auxiliaries with an adverbial force: **uku-dla**, to do usually or commonly,

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as **badla** *ngokuti bafunyanwe*, they are usually found; **uku-pata**, to do now . . . then, partly . . . partly, as **bapata** *kuti balime*, **bapata** *kuti bafuye*, they partly cultivate the ground and partly keep cattle; **uku-kólisa**, to do generally, usually, as *ilizwe* **likólisa** *ngokuba nentlabati*, most of the land is sandy; **ukuti-ɬoqo**, to do continually, always, as **wati ɬoqo** *ukuba necesina*, he was always having fever.

The verb **uku-beta** is sometimes used as an auxiliary with a causative force, as *ezonto* **zibete** *ndatemba*, those things caused me to hope; **nibete** *ndoyika*, you made me fear.

95. INTERROGATIVES.

In asking questions of all kinds the enclitic particle **-na** is used, as *uyateta*-**na**? do you speak? *indlu inkulu*-**na**? is the house large?

The place of **-na**, however, may be taken by a rising inflection of the voice, as **uyatéta**? do you speak? **inkúlu**? is it large?

This particle **-na** enters into the composition of all interrogative words when these are fully written.

Some interrogatives take the construction of adjectives, some that of adverbs, and one or two that of nouns. Nearly all interrogatives are derived or compounded either from **nina**? what? or from **pina**? where?

While in English an interrogative comes at the beginning of a clause, in Kaffir it either comes at the end or forms a clause by itself.

96. (*a*) NINA and its Derivatives.

Nina? What? Of what sex? Of what sort? *Bati-nina?* (They say what?) What do they say? *Wenze-nina?* (You have done what?) What have you done? *Ngumntu m-nina?* (It is person what?) It is a person of what sex? *Ngumti-mni?* (It is tree what?) What sort of tree is it?

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Na-nina? With what? What is the matter? *Inkomo i-nanina?* (The ox it with what?) What is the matter with the ox?

Nga-nina? Through what? How? On what grounds? *Wazi nganina?* (You know through what?) How do you know? *Utsho nganina?* or *Kunganina ukuba utsho?* On what grounds do you say so?

Nja-nina? Like what? How? *Balesa nja-nina?* (They read like what?) How do they read? *Unjanina uyihlo?* (He like what your father?) How is your father?

Yi-nina? It is what? Why? *Yi-nina ukuba ungezi?* (It is what that you do not come?) Why do you not come? *Yinina ungamkàlimeli?* Why do you not reprove him?

Si-nina? Which? (Of two alternatives.) *Uyavuma ungavumi kusinina?* (You consent, you do not consent, it which?) Do you consent or not? *Wapuma pina, ezulwini ebantwini kusinina?* Whence came he, from heaven or from men?

Ni-nina? When? *Baya kufika ni-nina?* When will they arrive?

Ngaka-na-nina? (As great as what?) How great? How large? *Indlu yakò ingakananina?* How large is your house?

Kangaka-na-nina? How much? *Ndikunike kangakananina?* How much must I give you?

U-banina? (plural, **o-banina?**) Who? Whom? *Ungubanina?* (Thou art who?) Who art thou? *Bangobani?* Who are they? *Lihashe lika-banina?* Whose horse is it? *Uyifumene lonto kubani?* From whom did you receive that? *Ubu nabani?* Whom were you with? *Uve ngobani?* Through whom did you hear (it).

Nto-nina? What thing? What? *Lento yintonina?* What is this? *Uze ngantonina?* (You have come through what?) Why have you come? *Banantonina?* What is the matter with them?

Ndawo-nina? What business or matter? *Uze ngandawonina?* For what reason, or on what business, have you come?

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97. (*b*) PINA and its Derivatives.

Pina? Where? *Ba-pina?* (They where) Where are they? *Lipina ihashe?* Where is the horse? *Ipina inkosi?* Where is the chief? *Uvela pina?* Where do you come from?

1, **Wupina?**[1] 2, **Lipina?** 3, **Yipina?** 4, **Sipina?** 5, **Lupina?** 6, **Wupina?** 7, **Bupina?** 8, **Kupina?** Which (of two or more)? *Nguwupina umntu?* Which person is it? *Yiyipina into?* Which thing is it? *Kulipina ihashe?* To or on which horse? *Ngalupina upondo?* With which horn? *Ungowawupina umzi?* Of which city art thou?

Ngapina?[2] How many? *Bangapina abantwana?* or *abantwana bangapina?* How many children? *Mangapina amahashe? Zingapina izinto?| Impondo zingapina? Mingapina imiti?* How many horses? things? horns? trees?

Ngapina? In what direction? Whereabouts? *Uvela ngapina?* From which direction do you come? *Uya ngapina?* In what direction are you going?

Kangapina? How often? *Baye kangapina kulondawo?* How often did they go to that place?

In indirect questions the construction is exactly the same as in direct questions, but the conjunction **ukuba**, "that," "if," must be inserted between the principal clause and the interrogative clause, as *wabuza* **ukuba** *ndifuna* **ntonina?** (He asked if I wanted what) He asked what I wanted; *índixelele* **ukuba** *ubuye* **ngapina,** he told me where you had gone; *babuzile* **ukuba** *ndinabantwana* **bangapina,** they asked how many children I had? *bandazise* **ukuba ngubanina** *okòyo?* they informed me who was present.

[1] It will be noticed that **pina** here takes the same prefixes as the adjective **mbi**, and for the same reason, namely, to prevent hiatus with a preceding vowel. **Wupina**, &c., are always preceded either by a preposition or by the pronominal copula.

[2] **Ngapina**, when meaning "how many," takes the same prefixes as other adjectives of quantity.

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98. ADVERBS.

Simple adverbs are not numerous in Kaffir. Their place is often taken by nouns, in the locative case, or by nouns or pronouns preceded by the preposition **nga**. Adverbs are formed from adjectives by prefixing **ka**, as **ka-kúlu**, greatly. The following is a list of adverbs, and of nouns, &c., used adverbially :—

99. (*a*) Adverbs of Time.

1. *Adverbs Proper.*

Futi, often, continually ; *Uya futi ekáya*, he often goes home.
Kade, long, late ; *Nifika kade*, you come late.
Kakade, long ago ; *Bendisazi lonto kakade*, I knew that long ago.
Kaloku, now (of reason) ; *Ndipe kaloku*, give (it) me now.
Kaloku-nje, now (of time) ; *Hamba kaloku-nje*, go now, or at once.
Kamsinya(ne), soon ; *Ndobuya kamsinyane*, I will return soon.
Kamva, after, afterwards ; *Baya kufika kamva*, they will come afterwards.
Kanjako, again ; *Pinda kanjako*, do it again.
Kanye, once ; *Wabeta kanye kwakupela*, he struck once only.
Nakanye, never ; *Andiyi kuza nakanye*, I shall never come.
Napakade, never ; *Abayi kufa napakade*, they shall never die.
Namhla(-nje), to-day ; *Siya kufika namhla-nje*, we shall arrive to-day.
Tanci, first, earlier ; *Waye tanci kum*, he was earlier than I.

2. *Nouns, &c., used Adverbially.*

Ebusuku, at night ; *Musa ukupuma ebusuku*, do not go out at night.
Emalanga, in the afternoon ; *Wafika emalanga*, he came in the afternoon.
Emini, in the day, at noon ; *Sisebenza emini*, we work in the day.
Emini emaqanda, at midday, noon ; *Kusemini emaqanda*, it is midday.
Izolo, yesterday ; *Ubupina izolo?* Where were you yesterday?

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Izolo elinye, the day before yesterday; *Safika izolo elinye.*
Kuqala, first, at first; *Safika kuqala*, we arrived first.
Ekugqibeleni, at last; *Ekugqibeleni sapumla*, at last we rested.
Kusasa, early, in the morning; *Ndivuke kusasa*, I awoke early.
Ngomso, to-morrow; *Baya kuza ngomso*, they will come to-morrow
Ngomso omnye, the day after to-morrow; *Yiza ngoms' omnye.*
Ngonapakade, for ever; *Uya kuhlala ngonapakade*, he shall abide for ever.
Ngoku, now; *Bafike ngoku*, they have arrived now.
Ngoko, then; *Wayekò ngoko*, he was present then.
Nonyaka, this year; *Ukutya akukò nonyaka*, there is no food this year.
Nyakenye, last year or next year; *Ndobuya nyakenye*, I shall come back next year.
Nyakomnye, the year before last, or the year after next.

100. (*b*) Adverbs of Place.

1. *Adverbs Proper.*

Apa, ngapa, here; *Yima apa ulinde*, stand here and wait.
Apo, ngapo, there; *Hlalani apo*, sit (ye) there.
Paya, ngapaya, yonder; *Hamba ukàngele paya*, go and look yonder.
Kó, kóna, here, present: *Ndi-kó*, I am here; *Bakóna*, they are present.
Kóna, there; *Apo bahlala kóna*, where they live (there).
Lé, very far off; *Umlambo ukude lé*, the river is very far off.

2. *Locative Nouns, &c., used Adverbially.*

Kude, far, far away; *Sivela-kude*, we come from far.
Kufupi, near; *Sihlala kufupi*, we live near.
Kunye, together; *Babehamba kunye*, they were walking together.
Ndawonye, together; *Besihleli ndawonye*, we were living together.
Ndaweninye, in the same place; *Bahlala ndaweninye*, they stay in one place.
(Ngas)ekunene, on the right; *Ungabèki ekunene*, do not go to the right.

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(Ngas)ekohlo, on the left; *Ungabèki ngasekohlo*, do not go to the left.

(Nga)pambili, forward, in front; *Jonga ngapambili*, look in front.

(Ngas)emva, backward, behind; *Wakangela ngasemva*, he looked backward.

(Nga)pandle, without, outside; *Hamba ume ngapandle*, go and stand outside.

(Ngas)endle, out, in the field; *Zitya endle*, they graze in the field.

(Nga)pakati, within, inside; *Ebelinda ngapakati*, he was waiting within.

(Nga)pezulu, up, above, at the top; *Kangela pezulu*, look up.

(Nga)pantsi, down, below; *Hlalani pantsi apa*, sit (ye) down here.

(Ngas)ezantsi, beneath, at the bottom; *Amanzi akò ezantsi*, there is water at the bottom.

(Nga)pesheya, on the other side, across, beyond; *Bawelile baya pesheya*, they have gone across (the sea).

Nganeno, on this side; *Umzi unganeno*, the town is on this side.

The preposition **nga** seen in many of the above forms is directive and sometimes intensive in force, as **ngapambili**, forward, from **pambili**, in front. **Kò**, the contracted form of **kòna**, here, is constantly used in the sense of "present," as **ba-kò**, they are present; with a negative particle it expresses "absent," as **ebengekò**, he was absent. It is followed in relative clauses by the suffix **-yo**, as *umntu* **okòyo**, the man who is present.

101. (*c*) Adverbs of Manner.

Kanene, truly, really; *Utsho kanene*, do you really say so?

Okunene, ngokwenene, truly, indeed; *U-Johane okunene wabàpatiza ngamanzi*, John indeed baptized with water.

Gxebe, by-the-bye; **Uti gxebe ubukòna**, do you say, by-the-bye, that you were there.

Pofu, why then; *Kuteni pofu ungezanga*, why then did you not come?

Kuhle, kakuhle, well, softly; *Bateta kakuhle*, they speak well.

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Kakubi, badly, cruelly; *Bāmpata kakubi*, they treated him badly.

Kamnandi, sweetly, pleasantly; *Bavuma kamnandi*, they sing sweetly.

Kamsinya, kamsinyane, quickly; *Yenza kamsinya*, do it quickly.

Okanye, otherwise; *Okanye aninamvuzo kuyihlo osezulwini*, otherwise you have no reward from your Father in heaven.

Njalo, in this way, thus, so; *Yenza njalo.* do it so.

Ka(na)njalo, likewise, also; *Ute kananjalo uyeza*, he said also he was coming.

Ngokunjalo, in the same way, accordingly; *Ngokunjalo bemka*, accordingly they departed.

Kanjako, thus, also, again; *Bapuma kanjako bona*, they also went out.

Kwa, even, also, just; *Kwa-yena*, even he, the same; *ukwangulomntu*, he is the same man; *kwa-ngoku*, just now.

Kwakóna, again, in the same way; *Yenza kwakóna*, do it again.

Ngabomi, on purpose, wilfully; *Lonto ubuyenze ngabomi*, you did that on purpose.

-ke, then, so: *Sahamba-ke*, so we went on; *yiza-ke*, come then.

-nje, thus, in this way, just: *Ndisazi-nje*, knowing as I do; *uteta-nje*, you just talk.

-ze, naked; *Bahamba-ze*, they go naked.

102. (*d*) Adverbs of Cause.

Ngoko, ngoko-ke, therefore; *Yizani-ke ngoko*, come now therefore.

Ngako oko, on that account; *Ngako oko intliziyo yam iyavuya*, therefore my heart is glad.

Ngenxa yoko, on that account; *Ngenxa yoko indoda yomshiya uyise nonina*, on that account a man shall leave his father and his mother.

103. (*e*) Adverbs of Degree.

Cebetshu, barely, scarcely; *Cebetshu ndasinda*, I barely escaped.

Kakúlu, greatly, very; *Umntu omkúlu kakúlu*, a very great person.

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Kancinane, a little ; *Shenxa kancinane*, move aside a little.
Nakancinane, not at all ; *Akatetanga nakancinane*, he did not speak at all.
Kanye, altogether, quite, very ; *Ndidiniwe kanye*, I am very, or quite, tired.
Kangaka, so great ; *Indlu enkulu kangaka*, such a large house.
Kupela, only ; *Sibatatu kupela*, there are but three of us.
Kodwa, only ; *Ungumntu-nje kodwa*, he is only a man.
Ngakumbi, the more ; *Wadanduluka ngakumbi*, he cried out the more.
Pantse, almost, nearly ; *Ndapantse ukulahleka*, I almost got lost.
Qá, only (with numbers) ; *Inkomo zimbini qá*, there are only two sheep.

104. (*f*) Adverbs of Mood.

Ewe, yes ; *Unegusha-na ? Ewe, ndinazo.* Have you any sheep ? Yes, I have.
Hayi, no ; *U-yile-na e-Kàpa ? Hayi, andiyanga.* Did you go to Cape Town ? No, I did not go.
Kambe, of course, to be sure, no doubt ; *Akukwazi kambe oku*, to be sure you do not know this (used ironically).
Kakade, of course ; *Kakade ungatsho*, of course you will say so.
Mhlaumbi, perhaps ; *Mhlaumbi uyatandabuza*, perhaps you doubt.
Ingati, kungati, it may be, perhaps ; *Kungati siya kubuya*, perhaps we shall return.

105. CONJUNCTIONS.

There are few primitive conjunctions in Kaffir. Most of the words used in this capacity are either verbal forms, or are derived from pronouns, especially the pronoun **oko**.

Conjunctions are divided into Co-ordinative and Subordinative. The former have no effect upon syntax, as they simply join sentences of the same rank. The latter are, as a rule, followed by some dependent form of the verb. The

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principal words used as conjunctions are given below with illustrations of their use:—

106. I. Co-ordinative.

Ke, -ke, and, but, so, then: *Wapendula-***ke** *wati*, and he replied and said; **ke** *mna nditi kuni*, but I say to you; *badla-***ke** *bahluta*, so they ate and were satisfied.

Kekaloku, now: **Kekaloku** *unyana wake omkùlu ebesentsimini*, now his elder son was in the field.

Kodwa, but, only: *Asazi ukuba siya kupumelela* **kodwa** *siya kulinga*, we do not know if we shall succeed, but we will try.

Kanti, and yet, whereas, while, notwithstanding that: *Lonto niyayikanyela* **kanti** *niyazi ukuba iyinyaniso*, you deny that fact and yet you know that it is true.

Kuloko, but that, only that: *Ingwe ifana nekati* **kuloko** *yona inkulu*, the leopard is like the cat, only that it is larger.

Kukóna or **kungona**, the more: *Okukona wabayalayo, kwaba* **kukóna** *bakuvakalisa ngakumbi*, the more he charged them the more they published it.

Kungoko, wherefore: **Kungoko** *nditi*, wherefore I say.

Kuba, ngokuba, for: **Kuba** *bayahiliza*, for they are idle; **ngokuba** *lonyana wam úbefile*, for this son of mine was dead.

107. II. Subordinative.

Subordinative conjunctions are divided according to their government into Declarative, Conditional, Relative, Causal, and Final Conjunctions.

108. (*a*) Declarative Conjunctions.

Declarative conjunctions join a dependent assertion to a principal clause. They are followed by the indicative mood. The sequence of tenses is not the same in Kaffir as in English. In English a present tense follows a present and a past tense a past, but in Kaffir a present tense follows a past. The conjunction **ukuba** is often understood.

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Ukuba, wokuba, &c., that: *Undixelele* **ukuba** *nifikile*, he told me that you had arrived (lit. have arrived); *wati uya kuhamba*, he said (that) he would go (lit. will go).

Okokuba, that: *Ndabona epupeni lam* **okokuba** *um-Kristu akapumanga yedwa*, I saw in my dream that Christian did not go forth alone.

Ukuti, that: *Ucinga-na* **ukuti** *uyakundikohlisa?* do you think that you are going to deceive me?

Ukunga, that: *Walangazelela* **ukunga** *angakubona*, he longed that he might see you (lit. may see you).

109. (*b*) Conditional Conjunctions.

Conditional conjunctions introduce clauses expressive of what is conditional or hypothetical. In real hypothesis the auxiliary **ukuti** is generally employed before the principal verb.

Ukuba, if: *Ndingeza* **ukuba** *uyandifuna*, I shall come if you want me; **ukuba** *ute weza uyakuzibonela*, if you come you will see for yourself.

Nokuba, even if, although, or: **Nokuba** *anikólwa ndim*, even if you do not believe me; **nokuba** *ute wandibulala, ndomlindela*, though he should slay me, I will wait for him; *nditengele inkomo* **nokuba** *lihashe*, buy me an ox or a horse.

Njengokungati, as if, as though: **Njengokungati** *ebeswel' into*, as though he needed anything.

110. (*c*) Relative Conjunctions.

Relative conjunctions introduce ideas of time, place, and manner. They partake of the nature of adverbs, and might be called Conjunctive Adverbs. They are followed by the verb in the same form which it assumes with relative pronouns.

Xa, xenikweni, when: **xa** *afikileyo*, or **xa** *ate wafika*, when he arrives; **xenikweni** *uwusebenzayo umhlaba*, when thou tillest the ground.

Xeshikweni, when, at the time that: **Xeshikweni** *walambayo*, when he was hungry.

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Mhla, mhlana, mhlenikweni, when, the day that: **Mhlana** *ute wadla kuwo wofa ufe*, the day thou eatest of it thou shalt die; **mhlenikweni** *wafudukayo*, when he removed his abode.

Nyaka, when, the year that: **Nyaka** *wabúbáyo u-Sandile*, the year that Sandile died.

Oko, when (of past time): **Oko** *bendingumntwana*, when I was a child.

Okuya, when (of a distant past): **Okuya** *wemkayo*, when he went away.

Kuseloko, from the time that: **Kuseloko** *wemkayo kowabo*, from the time he left home.

Ngangoko, as much as, as far as: *Wabaleka* **ngangoko** *anakó*, he ran as fast as he could.

Njengoko, as, according as: **Njengoko** *watshoyo*, as you said; *ndiwenzé umsebenzi* **njengoko** *undixeleleyo*, I have done the work as you told me.

Nangona, although: **Nangona** *utshoyo*, although you say so; **nangona** *ndingekóyo*, although I am absent.

Noko, even if, although: **Noko** *nditetayo, abayikupulapula*, although I speak, they will not listen.

Koko, but that: *Ngendíhamba* **kōko** *ndoyikayo*, I would go but that I am afraid.

Okukona, the more: **Okukona** *wabayalayo*, the more he charged them.

111. (*d*) Causal Conjunctions.

Causal conjunctions introduce clauses expressing ideas of cause and motive, and sometimes of concession. They are all forms or compounds of the verb **ukuba**, to be. They are followed by the participles.

Kuba, because: *Bandipe lento* **kuba** *benditanda*, they gave me this because they love me.

Kukuba, because: *Sisindiswa* **kukuba** *wasifelayo*, we are saved because he died for us.

Ngokuba, because: *Bacela ukudla* **ngokuba** *belambile*, they asked for food because they were hungry.

Ngakuba, because (in negative clauses): *Asisindiswa* **ngakuba** *sitandaza*, we are not saved because we pray.

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Ngokokuba, because: **Ngokokuba** *enibizile*, because he called you.

Ekubeni, inasmuch as; **Ekubeni** *sivile*, inasmuch as we have heard.

Nakuba, although: **Nakuba** *engunyana wake*, although he was his son.

Ngangokuba, as much as: *Wandinceda* **ngangokuba** *enakó*, he helped me as much as he could.

Njengokuba, as, according as: **Njengokuba** *betanda*, as they wish.

It should be noticed that while **kuba** and **ngokuba** followed by a participle state the *cause of an action*, the same conjunctions followed by the indicative mood give *the reason for an assertion*, and are therefore in that case included among the co-ordinative conjunctions. In the former case they are better translated by "because," in the latter by "for."

112. (*e*) Final Conjunctions.

Final conjunctions introduce clauses expressing ideas of purpose, and are followed by the subjunctive mood. They are mostly forms or compounds of the verbs **ukuba**, **ukuda**, and **ukuza**.

Ukuba, that: *Into ebangele* **ukuba** *ndihlale*, the thing that causes me to stay (lit. that I stay).

Ukuze, that, in order that: *Sisebenza* **ukuze** *sidle*, we work that we may eat; *funda* **ukuze** *uzuze ubulumko*, learn that you may acquire wisdom.

Ngokokuze, in order that: **Ngokokuze** *adunyiswe kunene*, in order that he may be greatly praised.

Hleze, that not, lest: *Bābaleka* **hleze** *babetwe*, they ran away lest they should be beaten; *masisebenze* **hleze** *sife indlala*, let us work lest we die (of) famine.

Lento, that: *Kuteni* **lento** *ungezi?* why is it that you do not come?

Ngangokude, so much that: *Sadinwa* **ngangokude** *silale ubutongo*, we were so tired that we fell asleep.

Ngokokude, so much that: *Ukòzo luba ngumti* **ngokokude** *intaka zize zihlale emasebeni awo*, the seed becomes a tree so that the birds come and live in its branches.

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PART III.—SYNTAX.

SIMPLE SENTENCES—SYNTAX OF THE NOUN.

113. Use of the Article.

THE initial vowel of the prefixes, as already noted, is an article, corresponding in meaning more nearly to the English "a" than to "the." In English, proper nouns, abstract nouns, and names of materials are generally used without any article, but in Kaffir all these classes of nouns take the article, as **u-Kàma**, Kama; **u-bulumko**, wisdom; **i-golide**, gold. The cases in which the article is omitted in Kaffir are as follow:—

(*a*) In the vocative case, as **mfazindini**, woman; **nkosi yam**, my chief.

(*b*) After the prepositions **ka**, of, and **kwa**, at the place of, as *indlu* **ka-bawo**, my father's house; **kwa-Kòna**, at Kona's.

(*c*) After demonstratives, as **lo-mntu** *andimazi*, I do not know this person; **oyena mntu**, the very person; **eli-hashe** *linamendu*, this horse is swift.

(*d*) When a noun is in itself indefinite, but is defined by a word or phrase following, as *bafika* **mlanjeni** *umhle kunene*, they arrived at a very beautiful river; *baya bafika* **mntwini** *úbepambi kwabo*, they went and overtook a man who was in front of them.

(*e*) In interrogative and negative clauses when the noun is indefinite in meaning, the omission may often be expressed by "any," or in negatives by "no," as *kukò* **lusizo-na?** is there any help? *akuzanga-na uniké* **tuba?** have you never given any occasion? *akukò* **mntu**, there is no one present; *andikànukanga* **silivere, na-golide, na-ngubo ka-bani**, I coveted no man's silver or gold or apparel.

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(*f*) Before the adjectives **nye** and **mbi**, as **nga-mxélo mnye**, with one accord; *wenza* **ngagazi inye** *zonke intlanga*, he made of one blood all nations; *batabata* **zitya zimbi**, they took other dishes; **mazweni wambi**, in other countries.

(*g*) When nouns are used as conjunctions or adverbs, as **nyaka** *ndafudukayo*, the year I changed my home; **xa** *abuyayo*, when he returns; *ndalala* **buhlala**, I lay awake; **kuqala**, at first (lit. the beginning).

114. Nouns without Prefixes.

The following kinds of nouns have, properly speaking, no prefixes but only an article:—

(*a*) Proper names of persons and names of near relations, as **u-Pato**, Pato; **u-dade**, my sister. These nouns follow the concord of Class 1, which has the same article. Their plural is formed by means of the collective particle **o** (probably derived from **onke**, all), as **o-dade**, my sisters, and denotes in the case of proper nouns all the persons connected with the person named, as **o-Pato**, Pato and his people.

(*b*) Names of things, borrowed from other languages, as **i-mali**, money; **i-bokwe**, a goat; **i-qiya**, a kerchief. These nouns follow the concord of Class 3, which has the same article, and take the plural of the same class in its simplest form, as **i-bokwe**.

115. Omission of Nouns.

Nouns of very common use are often omitted, when the pronoun corresponding to the prefix of the noun and the general sense make it quite plain what noun is understood. This is especially common in the case of the nouns **ilizwe**, a land; **ilizwi**, a word; and **umzi**, a village or kraal; as **kwela-Belungu** (**ilizwe** understood), in the white men's country; **kwelase-Batenjini**, in the country of the Tembus; **komkúlu** (**umzi**), at the great place; **abantu bakowetu** (**umzi**), our own people (lit. the people of at our own (place)); *wapendula* **ngeli** (**ilizwi**), he replied with this (word); *ivakele inkosi* **iwuhlaba** (**umkósi**), the chief was heard sounding it (the war-cry).

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116. Nouns in Apposition.

One noun may stand in apposition with another, as in English, without any connective, as **u-Davide ukumkani,** David the king; **u-Paulos umpostile,** Paul, an apostle; **Yosefu nyana** *ka-Davide!* Joseph, son of David! A relative pronoun followed by the copula is sometimes inserted between two such nouns for clearness, as **isitunywa esingu-Gabriyeli,** the angel Gabriel; **umzi oyi-Nazarete,** the town of Nazareth.

A noun is sometimes repeated in apposition with itself to give greater clearness to the sentence, as *babuza* **imibuzo** *nabo,* **imibuzo** *ayipendule amadoda,* they also asked questions (questions) which the men answered.

117. Uses of the Possessive.

Nouns or pronouns in the possessive case are attributes to the nouns by which they are governed. A noun in the possessive may describe:—

(*a*) The owner, or author, or origin of the person or thing to which it is an attribute, as *indlu* **ka-bawo,** my father's house; *unyana* **wenkosi,** the chief's son; *ukukánya* **kwelanga,** the sun's brightness.

(*b*) The person or thing acted upon or affected by the noun to which it is an attribute, as *umlauli* **wabantu,** the ruler of the people; *umenzi* **wezihlangu,** a maker of shoes; *incibi* **yezikúmba,** a worker in leather; including the ideas of material, as *intonga* **yesinyiti,** a rod of iron; and contents, as *inxòwa* **yemali,** a bag of money.

(*c*) The *whole* of which the noun to which it is an attribute is a part, as *inxenye* **yegusha,** some of the sheep; *inkoliso* **yabantu,** most of the people; *intwana* **yesonka,** a little bread.

(*d*) The destination or use of the noun to which it is an attribute, as *nali ibàso* **lakò,** here is a present *for* you; *intambo* **zokutsala,** thongs *for* drawing; *inkuko* **zokulala,** mats *for* sleeping on; *into* **zokwambata,** things *for* wearing.

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In the first of these uses it is generally translated by the English possessive, as *unyana* **wenkosi**, the chief's son; in the second and third by the preposition "of," as *ukumkani* **welizwe**, the king of the country; *abanye* **babantu**, some of the people; and in the fourth by the preposition "for," as *nasi isitshetshe* **sokusika** *inyama*, here is a knife *for* cutting the meat.

When two nouns connected by **na**, "and," are in the possessive case it is sufficient for the first to take the possessive particle, as *Umdali* **wezulu nomhlaba**, the Creator of heaven and earth; *uyise* **ka-Ngqika no-Gcaleka**, the father of Gaika and Galeka.

118. Uses of the Locative.

The use of the locative case has been described in Section 23, and will be further illustrated in the remarks on Verb and Adjuncts, Section 132, and on the Derivative Forms of Verbs, Section 135.

When two nouns in the locative case are connected by **na**, "and," each of them takes the sign of the locative, as **ezulwini na-semhlabeni**, in heaven and on earth; **e-'Rini na-se-Báyi**, at Grahamstown and Port Elizabeth; **emini na-se-busuku**, by day and night.

The preposition **ku** takes the place of the locative case before proper nouns and very common designations of relationship, *i.e.* nouns of Class 1 with the prefix **u**, as **ku-Káma**, to Kama; **ku-yise**, to or from his father. It may take the place of the locative also before other names of persons, as **kwinkosi** or **enkosini**, to or from the chief; **kwisicaka** or **esicakeni**, to or from the servant. **Ku** is also used instead of the locative with all nouns when preceded by a demonstrative, as **ku-lendawo**, in this place; **ku-lomiti**, among those trees.

119. Possessive and Locative.

The possessive particles combined with the locative case serve to denote local origin, as *abantu* **basemhlabeni**, people

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of to (*i.e.* belonging to) the earth; *inene* **lase-Kimbili**, a gentleman from Kimberley.

The possessive particles are used before the prepositions **ku** and **kwa** in a similar sense, as *abafazi* **bakwa-Gana**, women belonging to Gana's place or tribe; *abantu* **bakuti**, people belonging to us, *i.e.* our people; *izinto* **zakowetu** (*umzi*), the things of our own place.

SYNTAX OF PRONOUNS.

120. Agreement of Pronouns.

Pronouns of all kinds and of all classes agree with the nouns for which they stand, and the agreement is shown by identity or similarity of form between the pronoun and the prefix of the noun, as **abo-ba-***ntu* **ba-***kòna*, *ndiya*-**ba**-*bona*, those people are present, I see them; **eli-li-***tye* **l-elona li-***kùlu*, this is the largest stone.

A distributive pronoun agrees with the singular prefix corresponding to the plural noun which it refers to, as **abantu** *baya* **elowo** *endlwini yake*, the people went each to his own house.

The use of the pronouns as subjects and as objects will be described under Syntax of the Verb, Sections 129 and 130.

121. Use of the Pronominal Copula.

The pronominal copula is used:—

(*a*) Instead of the verb to be, to describe the identity of one thing with another, as *ndi*-**ng**-*umntu*, I am a man; *amadoda a*-**ng**-*abalusi*, the men are shepherds; particularly before those descriptive nouns which take the place of adjectives, as *indoda e*-**y**-*imfama*, a man who is blind; *amadoda a*-**ng**-*amahlwempu*, men who are poor (people).

(*b*) It is used before the noun which describes the cause of an action or state:—

(1) After the passive voice, as *babetwe* **ngu**-*ye*, they were

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beaten by him (lit. it is he); *sahlelwa* **y**-*ingozi*, we were overtaken by an accident.

(2) After some intransitive verbs, as, *andikàtali* **ngu**-*we*, I am not troubled by you, *i.e.* do not care for you; *indlu izele* **ng**-*umsi*, the house is full of smoke (lit. it is smoke); *sihluti* **k**-*ukudelwa*, we are sated with despite; *bapuka* **ng**-*umtwalo*, they broke under the burden.

(3) After adjectives or nouns used as adjectives, as *bābu-hlungu* **y**-*imivumbo*, they were sore with stripes; *indlela iluhlaza* **y**-*incà ema-caleni*, the road is green with grass at the sides.

(*c*) The pronominal copula preceded by the negative particle **asi** and followed by a pronoun and the preposition **na** expresses strong affirmation in regard to the quality of a person or thing, as **asi-lilo nehashe**, what a horse! (lit. it is not it with a horse! *i.e.* it is much more); **asinguye nomntu**, what a man he is! **asingawo namagqwifa** *incwàngu*, they are very wizards for obstinacy. (See below on Comparison of Adjectives, Section 127.)

The pronominal copula is omitted after negatives when the article is omitted; as **aka**-*mntu*, he is nobody; **asi**-*mntu*, he is no man; *ukuze angabulawa* **mntu**, so that he should be killed by no one; **akummangaliso**, it is no wonder.

122. Use of the Substantive Pronoun.

The substantive form of the personal pronouns is used, either by itself, or along with the noun to which it refers, for the purpose of laying emphasis on the noun or pronoun as against the verb; and also to contradistinguish the person or thing regarding which an affirmation is made from other persons or things regarding which such an affirmation is not made: *e.g.* *nditeta* **wena**, I am speaking of *you*; **lona** *utando alupeli, love* endeth not; *sonke sihamba* **lona** *olu-luhambo*, we are all going on this *same* journey; *ngabo* **bona** *ke abo*, those are *they* then; *kodwa* **yena** *wahamba*, but *he* went (others did not); *ihashe lakè andilazi* **lona**, I do not know *his* horse (I know others).

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The substantive pronoun is sometimes used instead of the pronominal object in relative clauses for emphasis, as *lamazwi esiteté* **wona** (instead of *esiwatetileyo*), these words which we have spoken.

A substantive pronoun of the first or second person may be followed in relative clauses either by a personal pronoun of the same person, or by a pronoun of Class 1 of the third person, as **tina si**-*tetayo* or **tina ba**-*tetayo*. There is some difference of meaning between the forms, **tina si**-*tetayo* meaning we who *speak* (instead of keeping silence), and **tina ba**-*tetayo*, *we* who speak (while others do not).

A pronoun in the possessive case is often omitted in Kaffir where it is expressed in English, when the reference is obvious, as *ilizwi lako lingené entliziyweni* (**yam**), thy word has gone into my heart; *indoda ibipete intonga ngesandla* (**sayo**), the man was carrying a stick in his hand.

123. Relative Pronouns.

In relative clauses the relative particle **a** is omitted when the antecedent is a noun without the article, or when it is an emphatic or demonstrative pronoun; as *indawo* **a**-*bebelele kuyo*, the place in which they lay; but **lo**-*ndawo bebelele kuyo*, that place in which they lay; *mntundini* **u**-*tetayo*, thou man who speakest; *wena* **u**-*hlekayo*, you who laugh; *kwakukò mfundi* **u**-*tile* **u**-*gama lingu Hananiya*, there was a certain disciple whose name was Ananias; *andenzé ngabubi ndibe ndifuna bona*, I did not do it from any evil (which) I sought; **elona** *hashe* **li**-*namendu*, *the* horse which is swift; *le* **yeyona** **i**-*lungileyo*, this is *the* best thing.

A relative pronoun is often used with the force of antecedent and relative together, as **o**-*hleli emazulwini uyahleka*, he-who sits in the heavens laughs; **aba**-*nditandayo ndiyabatanda bona*, those-who love me I love them.

124. Demonstrative Pronouns.

Demonstrative pronouns are emphatic in meaning when they precede a noun, merely distinctive when they follow it,

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as **elo**-*hashe*, *that* horse (which I point out); *ihashe* **elo**, *the* horse (to which I refer).

A demonstrative pronoun is often used along with a substantive pronoun either for emphasis, or for contradistinction; as **yona lo**-*ndawo*, *that* matter; **yena lowo**, *he* or *him*; **abo bona** *banalo ukòlo*, *they* have faith (while others have not).

Demonstratives are similarly used along with pronouns governed by prepositions, and render the pronouns more emphatic, as *njenga*-**ni aba**, like *you*; *kunga*-**m lo**, it is through *me*.

The demonstratives of Class 8 are used (*a*) in a *general* sense, as **oko** *u-Tixo akumanyileyo makungahlulwa mntu*, *what* God has joined let not man put asunder; *ndikuvile* **kòna**, I have heard *that*; and (*b*) with a *special* reference to time, when they acquire the force of adverbs and conjunctions; as **ngoku**, now (lit. at this); **oko koko**, *namhla kunamhla*, then was then, to-day is to-day; *kwa* **oko**, at that very time; **oko** *bendikòyo*, when I was present; **okuya** *ndemkayo*, when I went away, *i.e.* that (time) I went away.

125. Indefinite Pronouns.

The pronoun **ku** of Class 8, with its emphatic form **kòna** and its demonstratives **oku**, **oko**, and **okuya**, is used in Kaffir as an indefinite and impersonal pronoun, like the English impersonal "it" and "there," *e.g.* **ku**-*mnandi*, it is pleasant; **ku**-*bi*, it is bad; **ku**-*kò abantu abaninzi*, there are many people present; **kw**-*amiswa amatye emideni yomhlaba wakè*, there were set up stones at the limits of his land; **ku**-*yahanjwa*, it is being walked, that is, people are walking; **kw**-*aliwa*, it was fought, *i.e.* they fought.

It is used particularly in reference to natural phenomena, as **kw**-*āduduma*, it thundered; **kw**-*ābaneka*, it lightened; **ku**-*sile*, it has dawned; **kw**-*āhlwa*, it grew dark (lit. it was descended, *i.e.* by night); *se*-**ku**-*hlwile*, it is already night.

The pronoun **i** of Class 3 is also used as an indefinite pronoun, especially before the copula of nouns of any class, or

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pronouns of any person, as i-*be* i-*ndim*, it was I; i-*nge* i-*be* *nguwe*, it ought to have been you; i-*be-lihashe*, it was a horse; i-*ngamawele*, it is twins. **S** is inserted between the negative particle **a** and this indefinite pronoun **i** to prevent hiatus, as *a*-**s**-i-*siti*, it is not we; *a*-**s**-i-*ngumntu*, it is not a man. (Compare the **s** in *na-s-ezulwini*, *wa-s-endlwini*.)

Some words that are indefinite pronouns in English are represented by indefinite nouns in Kaffir, as **u-nantsi**, such a one; **i-nantsi**, such a thing; **u-bani**, any one (with negatives, no one); **u-bani no-bani**, every one.

SYNTAX OF ADJECTIVES.

126. Agreement of Adjectives.

Adjectives agree with the nouns which they qualify in class. As has already been noted, adjectives of the first kind—the only original adjectives in the language—when used as predicates, or as attributes to nouns without the article, take the same prefixes (without the article, except in Class 3 singular) as the nouns they qualify, as *umntu* **m**-*de*, the man is tall; *lo-mntu* **m**-*de*, this tall man; *amatye* **ma**-*kùlu*, the stones are large; *lamatye* **ma**-*kùlu*, these large stones; (but *indoda* **in**-*dala*, the man is old; *le-ndoda* **in**-*dala*, this old man, or this man is old).

Adjectives of the first kind, when used as attributes to nouns with the article, take the same prefixes as the nouns they qualify, with the relative particles **a**, **e**, or **o** prefixed, as *lomntu* **om**-*kùlu*, the great person; *indoda* **en**-*dala*, the old man; *imiti* **emi**-*ninzi*, many trees.

Adjectives of the second kind, when used as predicates, or as attributes to a noun which is without the article, are connected with the nouns they qualify by means of the personal pronouns, as *ihashe* **li**-*ngwevu*, the horse is grey; *elihashe* **li**-*ngwevu*, this grey horse.

Adjectives of the second kind, when used as attributes to nouns with the article, are connected with them by means of

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the relative pronouns corresponding to the nouns, as *ihashe* **eli-***ngwevu*, a grey horse.

Adjectives are often used to qualify nouns of Class 1 understood, as **aba-lungileyo** (*abantu* understood), the good; **aba-kóhlakeleyo**, the wicked; **om-kúlu** *uya kukónza* **om-nci**, the elder shall serve the younger. Adjectives are also used to qualify the indefinite pronoun **ku**, as **oku-bi**, what is bad; **oku-fanelekileyo**, what is befitting; **konke**, all, everything; *umntu* **ongena-ku-mbi**, a person who has no other (side).

127. Comparison of Adjectives.

Adjectives in Kaffir have no *inflection* corresponding to the comparative and superlative degrees in European languages. Other methods of expressing the degree in which a quality is possessed by different persons and things have therefore to be utilised.

When one object is compared with another in regard to its possession of some particular quality, the preposition **ku**, or the prepositions **ku** and **na** together, are used in the sense of "in comparison with" after the adjective in its simple form, as **ndimkúlu ku-na-we**, I am great in comparison with thee, *i.e.* I am greater than thou; *izigwebo zakè* **zimnandi k-ubusi**, his judgments are sweeter than honey; *ulusu lwembuzi* **lulushica k-olwemvu**, the skin of the goat is tougher than that of the sheep; *ubawo* **mkúlu ku-na-m**, my father is greater than I; **kulungile** *ukuya endlwini yesijwili* **ku-nokuya** *endlwini yemigido*, it is better to go to the house of mourning than to the house of feasting. Comparison is also effected by means of the adverb **ngapezu** followed by the possessive particle **kwa**, as **banamandla ngapezu kwetu**, they are stronger than we (lit. they are strong above us); **babe namendu ngapezu kwenkozi**, they were swifter than eagles.

The possession of a quality in the highest degree is expressed by means of the substantive form of the personal pronouns, **yena**, &c., or by the emphatic demonstratives, **oyena**, &c., followed by the adjective in its simple form, as **yena**

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mkulu or **ungoyena mkulu**, he is the greatest; **unguwena mdala**, you are the eldest; **abona bantu balungileyo**, the best people; **elona** *hashe* **linamendu**, the swiftest horse; *ezintweni ezihleliyo inkomo le* **yeyona imncedayo** *umntu*, of living creatures the ox is the most useful to man.

The idea of *very* great, &c., is expressed in various ways, *e.g.* by the augmentative suffix **-kazi**, as *umti* **omkúlukazi**, a very large tree; by the adverbs **kunene** or **kanye**, as *ukumkani* **omkulu kanye**, a very great king; *indlu yakó* **inkulu kunene**, your house is very large; or by the idiomatic **asikukó nokuba**, as **asikukó nokuba kumnyama**, it is exceedingly dark (lit. there is not present with that it is dark, *i.e.* there is no darkness like it); **asikuko nokuba baninzi** *abantu*, there are very many people; **asikukó nokuba ndidanile**, I am very much disappointed; *ingubo* **asikukó nokuba zisitile**, the clothes are exceedingly warm. Instead of **asi** we have **kungabi** in dependent clauses, as *into eyenza. ukuba ukubuya* **kungabi kukó nokuba nengozi**, a thing which made the return exceedingly dangerous.

SYNTAX OF THE VERB.

128. Different Forms of the Predicate.

The predicate of a sentence may consist in Kaffir of any of the following:—

(*a*) A finite verb, as *ndi*-**yateta**, I am speaking; *ndi-m*-**bonile**, I have seen him.

(*b*) An adjective, as *ndi*-**mdala**, I am old; *ba*-**ninzi**, they are many.

(*c*) An adverb, as *si*-**lapa**, we are here; *ba*-**kóna**, they are present.

(*d*) A noun in the locative case, as *ba*-**s-endlwini**, they are in the house.

(*e*) A noun or pronoun preceded by its own pronominal copula, as *abantu ba*-**ngabalusi**, the people are shepherds; *u*-**ngumntu**, you are a man; *ndi*-**nguye**, I am he.

(*f*) A noun or pronoun preceded by a preposition, as *ndi*-

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nehashe, I have a horse (lit. I with a horse); *ndi-***nalo**, I have it; *si-***kuwe**, we are with you.

(*g*) An infinitive preceded by a preposition, as *ndi-***nokuteta**, I can speak (lit. I am with speaking).

The auxiliary verbs **ndibe** and **ndaye** in their full or contracted forms can be put before any kind of predicate, as **ndibe nditeta**, I was speaking; *indlu* **ib-inkulu**, the house was large; *ihashe* **laye lingwevu**, the horse was grey; **sa-sikóna**, we were present; **nibe ni-ngamadoda**, you were men; **be-singabo tina**, *we* were they, *i.e.* it was we; **baye benamahashe**, they had horses; **ndandinayo** *lonto*, I had that thing.

129. Verb and Subject.

The most important point of construction in the relation of subject and verb has already been mentioned, namely, the fact that the pronominal subject must be used before all predicates, whether the real subject is present or not, *e.g.* *inkosi* **i-***yateta*, the chief, (he) speaks; *ulwandle* **lu-***yagquma*, the sea, (it) roars.

When two or more subjects come together, the verb usually agrees with the nearest, the predicate to the others being understood, as **babújiswa abantu nezilo** *ngamanzi onogumbe*, men and animals were destroyed by the waters of the deluge; **igusha nenkomo namahashe anokutengwa** *kwelolizwe*, sheep, cattle, and horses can be bought in that country. When the subjects are *persons* of different classes, they may take the plural personal prefix **ba** of Class 1, and when *things*, the plural prefix **zi** of Class 3, as **u-Sandile nempi** *yake* **bawuwela** *umlambo*, Sandile and his army crossed the river; **into** *zonke ezipilileyo* **nenkomo** *zonke* **nezinambuzane** *zonke* **nentaka** *zonke* **zangena** *emkombeni*, all living creatures and all cattle and all creeping things and all birds entered into the ark. Generally, however, when the subjects are of different classes the indefinite pronominal subject **ku** is used to include all, as **kwakukó amadoda nabafazi nentsapo**, there were present men, women, and children.

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130. Verb and Object.

As has already been noticed, the pronominal object is often used before the root of the verb even when the real object is expressed, as *ndiya-***yi**-*bona* **induli**, I see the hill.

It is so used when the object is some person or thing already referred to, or, at any rate, some person or thing quite definite, that is, generally where English has "the" or some other demonstrative before the noun; as *watambisa kona intsika yesikùmbuzo*, he anointed there *a* pillar of remembrance; *ba-***yi**-*bona intsika ebeyitambisile*, they saw *the* pillar which he had anointed; *bawela imilambo emininzi*, they crossed many rivers; *wabaleka wa-***wu**-*wela umlambo*, he hasted and crossed *the* river; **m**-*kùmbuleni umfazi ka-Lote*, remember Lot's wife, *i.e. the* wife of Lot.

Many verbs take two objects, direct and indirect, the direct object denoting the thing acted upon, the indirect the person affected by the action. In the case of such verbs the pronominal object, when present, always belongs to the indirect object, as *ba-***nd**-*enzé into embi*, they have done me an injury; *u-***ba**-*niké umnqweno wentliziyo yabo*, he gave them the desire of their heart; *u-***zi**-*funela igusha zake amadlelo amnandi*, he seeks pleasant pastures for his sheep. When the indirect object is a noun its place is before the direct object, as *celelani* **i-Yerusalem** *uxolo*, seek ye peace for Jerusalem. When the direct object is a pronoun, the substantive form is used, as *ndimnike* **lona** (*ihashe* understood), I gave him it.

Verbs of making, appointing, &c., and many verbs in the causative form, are followed by two objects, both direct, as *bamtabata ba-***m**-*enza* **ukumkani**, they took him and made him king; **m**-*kise* **amanzi** *umntwana*, make the child draw water.

Such verbs take one object even in the passive voice, as **ndasezwa amanzi**, I was given water to drink; *amafuta enkomo* **enziwa** *izibane, isikùmba* **senziwa izihlangu**, *impondo* **zenziwa inćaza**, the fat of the ox is made into candles, its skin is made into shoes, its horns are made into combs.

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Some verbs are followed by an object of general reference, which is sometimes cognate in meaning to the verb, as **walala ubutongo**, he lay asleep.

In many cases the object denotes, not the person or thing acted upon, but the result or effect or product of the verbal action, as *wazikóta* **inxeba**, he licked himself a wound, *i.e.* so as to cause a wound; *wandinyela* **induna**, he struck me a weal; *ndamhlaba* **amakénke**, I stabbed him (with) thrusts; *imazi zenkomo zisengwa* **amasi**, cows are milked (so as to produce) milk.

A verb in the infinitive mood is very often, as in English, the object of another verb, as *bona bafuna* **ukungena**, *mna ndingqwenela* **ukupuma**, they want to enter and I desire to go out; *ndiyakwazi* **ukuvuma**, I know to sing (*i.e.* how to sing).

An adverbial object denoting duration of time or extension of space is found, as in English, after certain verbs, as *ndāhlala* **umzuzu** *omkúlu*, I remained a long while; *bahambé* **umgama** *omfutshane*, they have gone a short distance.

131. Verb and Complement.

Verbs denoting being, becoming, seeming, calling and the like are completed by means of a noun preceded by its own pronominal copula, as **waba ngumti**, it became a tree; **banga bazizinja**, they seemed to be dogs; **babenge bangabantu** *abalungileyo*, they had seemed to be good people; **wati** *ukukánya* **yimini**, **wati** *ubumnyama* **busuku** (for **bubusuku**), he called the light day, and he called the darkness night.

Verbs of hearing, feeling, finding, &c., are followed by a noun or pronoun and a participle, as **ndimvé ebiza**, I heard him call; **sibaboné besiza**, we saw them coming; **bayifumana** *indlela* **itambile**, they found the road soft; **wawafumana etyebile** *amadini*, he found the sacrifices rich.

132. Verb and Adjuncts.

The meaning of the verb may be modified or extended by the addition of:—

(*a*) One or more adverbs, as *ndagqita* **apo izolo**, I passed there yesterday.

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(*b*) A noun in the locative case, as *bahlala* **elwandle**, they live at the sea (*i.e.* near the sea).

(*c*) A prepositional phrase, *i.e.* a noun or pronoun preceded by a preposition, as *ngubanina ongené* **kulondlu**, who went into that house; *nihleli* **kwapakati kwetu**, you live right amongst us.

(*d*) A participle, as *bahamba indlela yabo* **becula**, they went on their way singing.

When an adjunct of one of the above kinds is more closely related in meaning to the object than to the predicate, the connection is shown by means of a pronoun in the form which it assumes with participles, as *siwafumene amadoda* **e**-*lapo*, we found the men there; *wambona umninawe* **e**-*nabo*, he saw his younger brother with them; *ndibashiye* **be**-*sendlwini*, I left them in the house.

The locative case properly expresses "in" or "at" a place, and when direction "to" or "from" has to be expressed, this is done by means of the verb, as *nasi isitshixo endinaso* **esifubeni**, here is a key which I have *in* my bosom; *sifole* **esifubeni** *sako*, take it *out of* your bosom; *wabuya wasifaka* **esifubeni**, he put it again *into* his bosom. When the principal verb of the clause does not by itself indicate direction, it has to be supplemented by some verb which does so, such as **ya**, to go; **sa**, to come; **singa**, to go towards; **vela**, to come from; **ngena**, to go in; **puma**, to go out. Such verbs may be either in the subjunctive mood or in the participial form. E.g. *ndiya kuhla* **ndiye** *e-Yiputa*, I shall go down to Egypt (lit. I shall descend and go to Egypt); *wenyuka* **waya** *ezulwini*, he went up to heaven (lit. he ascended and went to heaven); *wenyuka* **epuma** *e-Sude* **esinga** *e-Yudeya*, he went up from the South country to Judæa (lit. he ascended, going out of the South country, going towards Judæa); *wati mabakângele* **basingise** *ezantsi*, he said they must look downwards (lit. look and *direct* downwards).

The locative case of an infinitive is often used to denote time, as **ekuyeni** *kwakè*, at his going; **ekubuyeni** *kwam*, on my return; **ekufikeni** *kwabo*, on their arrival.

Participles, from the fact that they always take a pro-

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nominal subject, are connected in construction with the subject or object of a clause rather than with the verb. At the same time they are very frequently used to add to or to intensify the meaning of the verb. E.g. *umteto ka-Yehova unyulu* **ukanyisela** *amehlo*, the law of Jehovah is pure, enlightening the eyes; *balele kulondawo ixesha* **belila**, they lay in that place for some time weeping; *baya* **betanda**, they went willingly (lit. they willing). Participles have the same governing power as finite verbs, as *wahamba* **ebahleka**, he walked on laughing at them. A noun and participle may be used absolutely, as *sakangelana umzuzu*, **zipalala inyembezi**, we looked at each other for a time, the tears falling.

When a verb has both an object and an adjunct it is often repeated in the participial form for the sake of clearness, as *ute akupendula akwenjenje u-Tand'imali*, **ependula** *u-Gwenxane*, when Money-Love replied in this manner, *replying to* By-Ends. The repetition is particularly common in the directive form of the verb, as *balilé benjenjalo*, **bezililela** *kolalutambo*, they wept thus, *weeping for* themselves in that net; *ndizilahlé ezozinto* **ndizilahlela** *amatemba ento engapezulu*, I left those things, *leaving them for* hopes of something better; *ihobe u-ngaloyisa-na* **uloyisela** *ukuba lidle inyama yento efileyo*, can you induce the dove, *inducing it to* eat carrion.

133. Uses of the Infinitive Mood.

As already stated, the infinitive mood is at once a verb and a noun. Accordingly it may govern other words like a verb, while it is itself governed like a noun. Thus we have it used:—

(*a*) As the subject of a sentence, as **ukuzalwa** *kwakė kwaye kungoluhlobo*, his birth was in this manner.

(*b*) As the object of a sentence, as *sikubonile* **ukufika** *kwakė sonke*, we all saw his arrival.

(*c*) In the possessive case, as *ndinomnqweno* **wokuya** *kulondawo*, I have a desire to go to that place.

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(*d*) After a preposition, as *walilinga izembe* **ngokugaula** *umti olukúni*, he tried the axe by cutting a hard tree; *pambi* **kokufika** *kwabo*, before their arrival.

(*e*) In the locative case, as **ekubuyeni** *kwam*, on my return; **ekuyinyukeni** *kwakè intaba*, in his ascent of the mountain.

(*f*) After its own pronominal copula, to express cause, as *ndidiniwe* **kukuva** *oko*, I am tired of hearing that (lit. by hearing).

(*g*) To express purpose, quite as in English, as *ndize* **ukulwa** *nawe*, I have come to fight with you; *abantu bezé* **kumkúza**, the people came to comfort him.

(*h*) Absolutely, in cases like the following: **ukufika** *kwakè undixelele indaba zedolopu*, (on) his arrival he told me the news of the town; *bate* **ukupendula**, they said in reply; *ute* **ukubaxelela**, he said in telling them.

(*i*) The infinitive **uku-ba** followed by an adjective, or by a noun used as an adjective, serves to express abstract ideas, as **ukuba mnyama**, darkness; **ukuba nomsebenzi**, usefulness.

(*j*) As already stated, the infinitive (with or without its personal pronoun) preceded by the preposition **na**, with, is used to express ability or power, as **banokwenza** *lonto kamsinya*, they can soon do that; **unakó** *ukundihlambulula*, thou canst make me clean; *konke* **endinakó** (*ukwenza*, understood), all I can. In the negative, by omission of the article or initial vowel of the infinitive, we get the form **andinakuhamba**, I cannot go.

(*k*) For the sake of emphasis a verb is very often repeated in the infinitive mood with **na** prefixed, as *babediniwe* **nokudinwa**, they were exceedingly tired; *sivile sakólwa* **nokukólwa**, we have heard and believed; *uye esondela* **nokusondela**, he went on drawing nearer and nearer.

The absence of a perfect tense of the infinitive mood is supplied by the use of the auxiliary **ukuba** followed by a perfect tense of another verb, especially to express our "shall have," "may have," &c., as **siyakuba sibuyile**, we shall have returned; **bangaba bayifumene** *lonto*, they may have found that thing.

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134. Uses of the Tenses.

The **present tense** is used exactly as in English :—

(*a*) To state what is actually taking place, as *amadoda* **ayalima**, the men are ploughing.

(*b*) To state what habitually takes place; as **úyasela**, he drinks; **baqaba** *imbola kulomzi*, they put on red clay in that village.

(*c*) To describe a past event in lively narrative as if it were happening at present, as *ke* **bayabaleka**, well, they ran (lit. run).

(*d*) To describe a future action when the context shows the time, as **sihamba** *ngomso*, we go to-morrow.

The **perfect tense** is used :—

(*a*) To describe an action completed in time still present, as **ndibonile** *into engummangaliso namhla*, I have seen a wonderful thing to-day.

(*b*) To describe an action completed in time recently past, as **bemkile** *izolo*, they went away yesterday; **ndimbonile** *kulecawe egqitileyo*, I saw him last week.

(*c*) To describe the present result of a completed action or state of which the present tense describes the inception, as **ndilambile**, I *am* hungry, from *uku-lamba*, to become hungry; **balumkile**, they (have become and) *are* prudent; **ndiqondile**, I (have understood and do) understand; *ilizwe* **limiwe** *ngaba-Twa*, the country (has been and) is inhabited by Bushmen; *imizi* **ikángelene**, the villages are opposite each other.

(*d*) To describe an action which is imagined as having taken place, especially after conjunctions like **ukuba**, "if," and **xa**, "when," as *ndingavuya* **ukuba** *inile*, I shall be glad if it rains (lit. has rained); **xa ate** *wafika*, when he shall arrive (lit. has arrived).

The **past indefinite tense** is used :—

(*a*) To describe past action of which the time is remote, as *ekuqalekeni u-Tixo* **wadala** *amazulu nehlabati*, in the beginning God created the heavens and the earth.

(*b*) To describe past action of which the time is indefinite,

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as **kwafika** *apa ngenye imini amadoda amatatu*, there arrived here one day three men.

The **first imperfect tense** describes action which was in progress in time still present or recently past; as **bendipulapula**, I have been listening; **ebehlakula** *izolo*, he was hoeing yesterday.

The **second imperfect** describes action which was in progress at some remote or indefinite time, as **wayefuna** *ihashe ixesha elide*, he was seeking a horse for a long time.

The **first pluperfect tense** describes action which had already taken place at some recent or definite time, and state resulting from such action; as **ebetetile**, he had spoken; **bebepete** *intonga*, they (had taken hold of and) were carrying weapons; *isonka* **besingundile**, the bread (had become and) was mouldy.

The **second pluperfect** describes action which had already taken place at some remote or indefinite time, and state resulting from such action; as **wayefudukile**, he had changed his residence; *u-Lote* **wayehleli** *e-Sodom*, Lot (had settled and) was living at Sodom.

The **first future imperfect** describes a recently past intention to perform an action which, however, was not performed, as **bendiya kubadlisa** *inqólowa etyebileyo*, I should have fed them with the finest wheat.

The **second future imperfect** describes a remotely past intention to perform an action, which, however, was not performed, as **baye beya kubaleka**, they would have run away.

135. Construction of the Forms of Verbs.

The *Relative* or *Directive* form of the verb, when it indicates place or direction, is followed by an adverb or by a noun in the locative case; as *intaka* **intingela** *pezulu*, the bird soars high; *amaxalanga* **antingela emalengalengeni**, the vultures soar up into the sky; **uwakél'** *amanzi* **esityeni**, he drew water into a vessel; **bamncwábela emfuleni**, they buried

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him in the valley; *ilítye* **lakítikela emnxúnyeni**, the stone rolled down into the hole. Verbs in **-ela** of which no simple form is extant are also followed by the locative, as **wakangela ezulwini**, he looked up to heaven; **kangela enkosini**, look to the Lord.

When the relative or directive form denotes purpose, it governs the objective case, as **ndilindele**, wait for me; **si-hambele**, go for us; *lento* **indilungele**, this thing is right for me, *i.e.* suits me. It very often takes both a direct and an indirect object, as **ndibopele ihashe**, saddle the horse for me; **senzele inceba**, show mercy to us; **úzilwela yena**, he fights for himself. It is often followed by the infinitive, as **seu-lungele-na ukuhamba**, are you ready yet to go; *lombuzo* **ndi-wubuzele ukukulinga**, I asked that question to try you. The directive form may have an object in the passive voice, as **ndakélwa indlu**, a house was built for me (lit. I was built-for a house).

The *Causative* form of the verb (*a*) makes transitive verbs out of intransitive; as *ukulunga*, to be right; **ukulungisa**, to make right; *ukupela*, to end (*i.e.* come to an end); **ukupeza**, to finish (*i.e.* bring to an end); (*b*) makes transitive verbs doubly transitive, in which condition they can take two objects, **mkúmbuzeni** *amazwi aké*, remind him of his words; **ndababonisa** *indlela*, I showed them (lit. made them see) the road; **bamtwalisa** *umtwalo onzima*, they loaded him with (lit. made him carry) a heavy burden. Such verbs may take an object in the passive voice, as **útweswe** *ubukosi*, he has been crowned (with) dominion. The causative form often denotes to help to do, the steps in the thought being; (1) to make one do; (2) to enable one to do; (3) to help one to do, as **bopisa**, help to bind; **lukisa**, help to weave.

The *Reciprocal* form of the verb takes the preposition **na** after it before a noun or pronoun; as **ndakúlulana nonyana** *wam*, I took turn about with my son; **lungelana nokuma-ngalelayo**, agree with him who accuses thee; **selejongene nokufa**, he was already face to face with death; **siqubisene nenqu** *yomtakati*, we have come across a real wizard; *umbona*

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ulingene nenxòwa *ezintatu*, the maize measured about three bags. The verb **fana** takes the same construction, as **úfana nam**, he is like me; *elilizwe* **lifana nelakowetu**, this land is like our own.

The *Stative* form of the verb makes intransitive verbs out of transitives; as *ndizilahlile igusha zam*, I have lost my sheep; *igusha zam* **zilahlekile**, my sheep are lost; *bawufezile umsebenzi*, they have finished the work; *umsebenzi* **ufezekile**, the work is finished; *luvule ucango*, open the door; **luvulekile**, it is open. This form is used to denote (*a*) fitness or capacity for performing an action, as *intlabo* **iyahlabeka**, the chisel cuts; *isando* **asikándeki**, the hammer does not strike well; (*b*) fitness or capacity for undergoing an action, as *umhlaba* **awulimeki**, the ground does not plough well, is not ploughable.

The stative form may be followed by an objective of general reference, as **sihlaziyekile amandla**, we were refreshed (in) strength.

COMPLEX SENTENCES.

The distinction between complex and compound sentences is obscured in Kaffir by the fact that the most usual way of joining verbs copulatively is by subordinating the second to the first. It will be more convenient, therefore, to treat of all sentences containing two or more verbs as complex.

136. The Verb in Relative Clauses.

The verb in relative clauses has so many peculiarities that it might with justice be regarded as forming a separate **Relative Mood**.

(*a*) The pronominal subject of Class 1 singular is **a** instead of **ú**, whenever the relative in English is in the objective case by a verb or preposition; as *into* **ayifunayo** *umfazi*, the thing which the woman seeks; *indawo* **ahambela** *kuyo umalusi*, the place to which the shepherd goes.

(*b*) Negation is expressed in relative clauses, as in the dependent moods, by the negative particle **nga**, and not by **a**;

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as *into* **endingayaziyo**, something which I do not know; *indawo* **abangayikumbulelanga**, a matter which they did not remember.

(*c*) The suffix **-yo** is added to the verb in relative clauses in the present, perfect, and past indefinite tenses, whenever the verb ends the clause or is emphatic, as *umntu* **otetayo**, the person who speaks; *into* **endiyibonileyo**, the thing which I have seen; *umntwana* **awamzalayo**, the child whom she bare; *u-Esau waba yindoda* **ekwaziyo** *ukuzingela*, Esau became a man who knew how to hunt.

Only the short form of the present tense is used in relative clauses. Either the short or the long form of the perfect tense can be used, but only the long form takes the suffix **-yo**, as *umntu* **otetileyo**, the man who spoke; *umntu* **oteté** *nam*, the man who spoke to me.

The suffix **-yo** is not added to the future tense nor to other tenses formed by means of auxiliaries, as *abantu* **abaya kuhamba**, the people who will go; *inkomo* **ebezilima**, the cattle which were ploughing; *abantu* **ababedlile**, the people who had eaten.

The word **sukuba** inserted after a relative pronoun or a relative conjunction adds the meaning of "ever." The verb following **sukuba** is in the participial form, as *umntu* **osukuba** *efika*, whoever comes; *into* **enisukuba** *niyibopa*, whatever thing you bind; *apo* **sukuba** *usiya kòna*, wherever you go.

137. Co-ordination of Words and Clauses.

(*a*) Adjectives and participles usually follow each other without any connecting particle, as *beza abantwana* **bebaleka, betsiba**, *benxibé ingubo* **ezinde ezintle ezimhlope**, the children came running and leaping, clad in long, beautiful, white garments; *yangena indoda leyo nabo etempileni* **ihambahamba, itsiba, imdumisa** *u-Tixo*, the man entered with them into the temple, walking and leaping and praising God.

(*b*) The particle **na**, "with," "and," unites nouns, pronouns, infinitives, and adverbs together; as **izulu nomhlaba**, heaven and earth; **mna naye**, I and he; **ukupuma nokungena**,

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going out and coming in; **apa napaya**, here and yonder; **oko nangoku**, then and now. **Na** is not used to join verbs together. It may, however, be prefixed to the subject or object of a clause, and in this way serve to unite it to a preceding clause, as *bahambile abantu* **no-Yosefu** *úhambile*, the people went and Joseph went also; *sayibona indoda leyo*, **nomfazi** *sambona*, we saw the man, and his wife we also saw.

(*c*) Verbs are generally united copulatively by putting the second verb in the subjunctive mood. (This is subordination, not co-ordination, but it expresses the idea of co-ordination in English.) After a present or future tense the present subjunctive is used; as *yizani* **namkele**, come and receive; *úza* **atete**, he comes and speaks; *ndiya kuya esikolweni* **ndifunde**, I shall go to school and learn. After a perfect or past tense the past subjunctive usually follows, as *bahambile-ke* **walandela** *u-Ngazi*, so they went on and Ignorance followed; **ubeké** *udaka emehlweni am*, **ndaza ndahlamba, ndabuya ndabona**, he put clay on my eyes, and then I washed, and returned and saw; *imizi yatshiswa* **yacitakala**, the villages were burned and destroyed; *asuka-***ke** *amadodana*, **amsonga, amtwalela** *ngapandle*, **amncwàba**, so the young men arose and carried him out and buried him. A perfect or past tense may, however, be followed by a present subjunctive when the two actions described are simultaneous, as *um-Kristu akapumanga* **ahambe** *yedwa*, Christian did not go out and journey alone; *yaza inxenye ayakà* **ize** *kufika nokufika kuzo*, while others did not at all (come to) reach them.

(*d*) Verbs are united also by means of the auxiliary **ndaye**, the past subjunctive of **uku-ya**; as *ndiyakuxolela* **ndaye** *kanjalo* **ndikólwa** *ukuba lento iyakulungelela kwa tina*, I forgive you, *and* I also believe that this will be for our advantage; *amazulu abalisa uzuko luka-Tixo* **saye** *isibàkabàka* **sixela** *umsebenzi wezandla zake*, the heavens declare the glory of God, *and* the earth speaks of the work of His hands.

This auxiliary is specially used to connect together verbs of different tenses; as **ndiyayazi** *imvume yenkosi yam*, **ndaye ndibe** *ndingumntu okuhlala kulungileyo*, I know my lord's will,

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and I have been a man of good life; **ndivulé** *ivenkile* **ndaye ndinetemba** *ukufumana inżaso*, I have opened a shop and hope to obtain support; **funani** *tanci ubukumkani buka-Tixo* **zaye** *zonke ezonto* **ziya kongezelelwa** *kuni*, seek ye first the kingdom of God and all these things shall be added unto you. The verb following **ndaye** is in the participial form.

(*e*) Verbs are united also by the present subjunctive of **ukuba**; as *uyazazi zonke izimvu zake*, **zibe** *nazo* **zimazi** *yena*, he knows all his sheep *and* they also know him; *intaka ziti zingapa* **zibe** *zingapa*, the birds run hither *and* thither.

(*f*) Verbs are connected together also by the co-ordinating conjunctions, in which case each verb is independent. The verbs thus connected are usually in the same mood, as *imvu le yinto edliwayo*, **kananjalo** *isizuzisa into zokwambata*, the sheep is eaten for food, and moreover it supplies us with clothing.

138. Subordinative Conjunctions.

What has already been said under Conjunctions, Sections 107–112, is here recapitulated and supplemented.

(*a*) **Declarative** conjunctions, *i.e.* conjunctions which introduce a clause containing a dependent assertion or question, are followed by the indicative mood, as *ndabona* **ukuba bayihamba** *indlela yabo*, I saw that they went on their way.

It has to be observed that in indirect speech the tenses are not changed as they are in English, but remain as they would be if the speech were reported directly, as *bendisazi* **ukuba úyakuza**, I knew that he would come (lit. will come); *bandixelela* **ukuba** *inkosi* **ifikile**, they told me that the chief had come (lit. has come); *bavuma* **ukuti ndingateta**, they agreed that I might speak (lit. may speak). The same holds true when the conjunction is omitted, as *wati* **uyakuhamba**, he said that he would go (lit. will go).

An indirect question must be introduced by a conjunction, as *indoda yababuza* **ukuti** *bavela pina*, the man asked them (that) where they came from; *bandixelela* **ukuba** *baya ngapina*, they told me where they were going; *babuzile* **ukuba**

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ndifiké nínina, they asked (that) when I had arrived; *bambuzile* **ukuba** *wenza ntoni*, they asked him what he was doing; *wabaxelela* **ukuba** *ungubanina*, he told them who he was (lit. that he is who); *asazi* **ukuba** *ngesitabata yipina kwezindlela*, we do not know which of these roads we should take.

(*b*) **Conditional** conjunctions, *i.e.* conjunctions which introduce a hypothetical clause, are also followed by the indicative, the auxiliary **ukuti** being very often used, as **ukuba ute** *wandifuna, ndingeza*, if you should want me I will come.

(*c*) **Relative** conjunctions, *i.e.* conjunctions which introduce a clause describing the time, place, or manner of an action, are followed by the verb in a form similar to that which it assumes with relative pronouns, as **xa ndiyayo**, when I go; **kuseloko abuyileyo**, from the time when he returned. The compound tenses, equally with the simple tenses, may follow a relative conjunction, but the former do not, as a rule, take the relative suffix **-yo**, as **xa bebetanda** *ukuba bahambe*, when they were wishing to go; **njengoko ubusiyalele**, as you had warned us.

(*d*) **Causal** conjunctions, *i.e.* conjunctions which introduce a clause describing the cause of an action, are followed by a participle, as *makabongwe u-Yehova* **ngokuba elivile** *ilizwi lokukúnga kwam*, blessed be the Lord because He has heard (lit. having heard) the voice of my prayer.

(*e*) **Final** conjunctions, *i.e.* conjunctions introducing a clause which describes the end, purpose, or result of an action, are followed by the present subjunctive, as *kukulungele* **ukuba ungene** *ezulwini* **kunokuba** *uposwe emlilweni*, it is better for you that you should enter heaven than that you should be cast into the fire; *satshutshiswa* **ngokokude sincame** *ubomi*, we were persecuted until we despaired of life.

The distinction between the causative and the illative use of conjunctions such as **kuba, ngokuba, ngenxa yokuba**, &c., must be carefully noticed. When such conjunctions precede a clause which states the *cause of an action* or event they are causative, and are followed by a participle, as *bayavuya*

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ngokuba besibonile, they are glad because they have seen us. But when such conjunctions precede a clause which states the *reason for an assertion* they are illative, and are followed by the indicative, as *bayazi ukuba sifikile*, **kuba basibonile**, they know that we have come, for they have seen us.

The class to which any particular conjunction belongs depends partly on its meaning and partly on its form. When it has the form of a noun or pronoun it is naturally followed by what may be called the relative mood, but when it is of verbal form it is naturally followed by a participle, or by a verb in the indicative or the subjunctive mood, as **noko atetayo** or **nokuba eteta**, though he speaks; **njengoko batandayo** or **njengokuba betanda**, as they like.

It may be noticed also that several conjunctions, notably **ukuba**—which in reality is simply a verb in the infinitive—are included in several classes according to the several purposes they serve. The possessive and locative cases of **ukuba** and **ukuti** are freely used as conjunctions, as *uyakunikwa ityala* **lokuba** *ulisela netutu*, you will be accused of being (lit. of that you are) a thief and a robber; *akanatyala* **lokuba** *abulawe*, he has no guilt of that he should be slain, *i.e.* he is not deserving of death; *bazitembisa ngendawo* **yokuti** *koza bani kubakùlula*, they rely on the hope that some one will come to free them; *wabahenda* **ekutini** *bawe*, he tempted them (with the object) that they should fall; **ekubeni** *sivile*, inasmuch as we have heard (lit. in being we have heard).

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PART IV.—ORIGIN OF FORMS

139. THE BANTU FAMILY OF LANGUAGES.

THE Kaffir language is one of an exceedingly numerous family of languages spoken by all the native tribes from the southern point of the African continent to about five degrees north of the Equator, with the exception of a few tribes of Hottentot and Bushman affinity, whose languages are entirely distinct. The name given to this great family by the late Dr. Bleek, and now generally accepted, is **Bantu**, which is the commonest form of the word denoting "people" in all these languages. The most general term by which these tribes call themselves is probably **Ba-ntsundu**, or **Basutu**, a word, meaning "dark-brown people," which well describes the characteristic physical feature of colour which is common to them all.

The Bantu languages are bordered on the north by the numerous Negro and Fula languages, and in the north-east by the Masai and Galla tongues. As contrasted with the Negro languages, which show the greatest possible diversity and variety of form, the Bantu languages are characterised by a striking general similarity in vocabulary, and especially in grammatical structure. They are much more closely related together, for instance, than the principal branches of the Indo-European family, as closely as the different members of the Teutonic group of that family, and in many cases as closely as the Romance languages derived from Latin.

The languages have been collectively studied by the late Dr. Bleek, whose "Comparative Grammar of South African Languages," which he was unfortunately able to carry only as far as "The Noun," still holds its place as the most thorough

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and scientific treatment of the subject; and by Torrend, who has collected a large quantity of materials and arrived at a number of valuable generalisations in his "Comparative Grammar of South African Bantu Languages." A useful general summary of the main facts connected with the languages is given by Sir H. H. Johnston in the tenth edition of the *Encyclopædia Britannica* under "Bantu Languages," and a valuable essay on their classification is given by Jacottet in the Introduction to his "Etudes sur les Langues du Haut Zambeze." Dr. R. N. Cust, though without any personal knowledge of any of the languages, has compiled a handy list of the names of those known and of books dealing with them in his "Sketch of the Modern Languages of South Africa."

Individual languages of the Bantu family have been studied by a large number of missionaries, travellers, and officials, who have compiled Grammars, Dictionaries, and Vocabularies, and have made collections of Folk-lore in the languages, and translations of the Scriptures and other works into them.

Jacottet, following Bleek, divides the Bantu languages on philological and geographical grounds into a South-Eastern group, a North-Western group, and a Central group, and subdivides the last into a South-Western and an Eastern sub-group. Torrend's division of the languages is altogether different, but can hardly be maintained in the face of Jacottet's criticisms.

The following is a list of some thirty of the best known Bantu languages—out of over one hundred known to exist. The names of generally reliable books dealing with each language are given in footnotes.

1. *Languages of the South-Eastern Group.*—The most important of these are **Kaffir** or **Xosa**,[1] spoken by the aboriginal natives in the eastern and north-eastern parts of Cape

[1] Kropf, "A Kaffir English Dictionary." Torrend, "Xosa-Kaffir Grammar."

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Colony; **Zulu**,[1] spoken in Natal and Zululand, with its offshoots **Tebele** in Matabeleland and **Ngoni**[2] in Nyasaland, and the closely related **Swazi** dialect in Swaziland; **Tonga**, including **Ronga**[3] and **Gwamba**,[4] spoken near Delagoa Bay; **Suto**[5] in Basutoland; **Chwana**[6] in Bechuanaland; and perhaps **Kua** or **Makua**,[7] spoken near Mozambique.

2. *Languages of the Eastern Group.*—The best known are **Shona**[8] or **Zwina** in Mashonaland; **Nyanja**[9] and **Tumbuka**[10] around Lake Nyasa; **Yao**[11] east of Lake Nyasa; **Kaguru**[12] east of Lake Tanganyika; **Nyamwezi**[13] to the south and **Ganda**[14] to the north of Lake Victoria Nyanza; **Swahili**[15] in Zanzibar and on the neighbouring coast—the great *lingua franca* for all East Africa; **Nika**[16] near Mombasa; **Pokomo**[17] on the Lower Tana; and **Kamba**[18] on the Upper Tana River.

3. *Languages of the South-Western Group.*—Of these the best known are **Herero**[19] and **Ndonga** in German South-West

[1] Grout, "Grammar of the Zulu Language." Colenso, "First Steps in Zulu."

[2] Elmslie, "Introductory Grammar of the Ngoni Language."

[3] Junod, "Grammaire Ronga."

[4] Berthoud, "Leçons de Shigwamba."

[5] Mabille and Jacottet, "Sesuto English Dictionary and Elementary Grammar of Sesuto."

[6] Crisp, "Notes towards a Secoana Grammar."

[7] Maples, "Collections for a Handbook of the Makua Language."

[8] Hartmann, "A Grammar of the Mashona Language."

[9] Henry, "A Grammar of Chi-Nyanja." Lawes, "English-Nyanja Dictionary."

[10] Elmslie, "Notes on the Tumbuka Language."

[11] Hetherwick, "Introductory Handbook on the Yao Language."

[12] Last, "Grammar of the Kaguru Language."

[13] Steere, "Collections for a Handbook of the Nyamwezi Language."

[14] "Essai de Grammaire Ruganda." Wilson, "Outline Grammar of the Luganda Language."

[15] Seidel, "Suahili Konversations-Grammatik." Steere, "A Handbook of the Swahili Language."

[16] Krapf and Rebmann, "A Nika-English Dictionary."

[17] "Zur Grammatik des Pokomo," in Zeitschrift f. A. S.

[18] Last, "Grammar of the Kamba Language."

[19] Kolbe, "An English-Herero Dictionary."

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Africa; **u-Mbundu**[1] near Benguela, and **ki-Mbundu**[2] near Angola; **Kongo**[3] on the lower Congo, and **Lunda**[4] in the southern part of the Congo basin; **Rotse** or **Luyi**[5] on the Upper Zambezi; **Subiya**[6] and **Tonga**[7] on the Middle Zambezi—the two last forming connecting links between the languages of the South-Western and the Eastern groups.

4. *Languages of the North-Western Group.*—This group is much less extensive than any of the others. It includes **Pongwe**[8] (if it rightly belongs to the group), spoken on the Ogowe River; **Fan,**[9] spoken inland from Pongwe; **Dualla**[10] in the Cameroons; and **Fernandian,**[11] spoken in the island of Fernando Po.

140. THE SOUTH-EASTERN GROUP OF THE BANTU FAMILY.

Returning now to the South-Eastern group of the Bantu languages, to which Kaffir belongs, we find that Kaffir and Zulu—its nearest neighbour on the north—resemble each other so closely that they might almost be regarded as merely different dialects of the same language.

[The chief differences are the retention of **u** in the prefixes of Classes 1 and 6 singular in Zulu; as **umu-***ntu* **omu-***hle*, a beautiful person; **umu-***ti* **omu-***de*, a tall tree; the use of **ṅi** (written **ngi**) as the pronominal subject and object where Kaffir has **ndi**; the frequent use of **y** or **yi** as the pronominal copula where Kaffir has **li**, **si**, **lu**, &c.; the use of

[1] Stover, "Observations on the Grammatical Structure of the u-Mbundu Language." Sanders, "Vocabulary of the u-Mbundu Language."
[2] Heli Chatelain, "Grammatica Elementar do ki-Mbundu."
[3] Bentley, "Dictionary and Grammar of the Kongo Language."
[4] Carvalho, "Methodo practico para fallar a Lingua da Lunda."
[5] Jacottet, "Etudes sur les Langues du Haut-Zambeze."
[6] Jacottet, *ibid.*
[7] Torrend, "Comparative Grammar of South African Bantu Languages."
[8] Le Berre, "Grammaire de la Langue Pongouee."
[9] Zabala, "Vocabulary of the Fan Language."
[10] Seidel, "Die Duala Sprache in Kamerun."
[11] Baumann, "Beitrage zur Kenntniss de Bube Sprache auf Fernando Po."

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l before all classes of demonstratives, as **leli, laba, lezi**; and some differences in the form of the adverbial demonstratives.]

A similarly close relationship exists between Suto and Chwana.

But when we compare Suto and Chwana on the one hand, with Kaffir and Zulu on the other, we find what appears at first sight a very great diversity—a diversity which is accentuated to some extent by the different systems of spelling used in the two sets of languages. The differences, when analysed, are found to consist chiefly in the absence from Suto and Chwana of the article—which is such a striking feature of Kaffir and Zulu, and in a marked difference in the phonetic systems of the two sub-groups, which may be summarised in the following rules :—

(*a*) Where Kaffir-Zulu has a sharp mute, Suto-Chwana has a sharp spirant, *e.g.*—

Kaffir-Zulu	**ku.**	Suto-Chwana	**go** [1] or **ho.**
,,	**kúlu.**	,,	**golo** or **holo.**
,,	**pakati.**	,,	**fagare.**
,,	**tuma.**	,,	**roma.**

(*b*) Where Kaffir-Zulu has a flat mute, Suto-Chwana has a sharp mute, *e.g.*—

Kaffir-Zulu	**goba.**	Suto-Chwana	**koba.**
,,	**idade.**	,,	**letata.**
,,	**dela.**	,,	**tela.**
,,	**gula.**	,,	**kula.**

(*c*) Where Kaffir-Zulu has a nasalised sharp mute, Suto-Chwana has an aspirated mute, *e.g.*—

Kaffir-Zulu	**inkuku.**	Suto-Chwana	**khogo.**
,,	**impisi**, a hyena.	,,	**phiri.**
,,	**umntu,**	,,	**motho.**

[1] **G** in Suto and Chwana has the sound of **ŕ** in Kaffir, or of *ch* in *loch*.

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(*d*) Where Kaffir-Zulu has a nasalised flat mute, Suto-Chwana has a sharp mute, *e.g.*—

Kaffir-Zulu	**ngena.**	Suto-Chwana	**kena.**
,,	**indevu.**	,,	**litedu.**
,,	**bumba.**	,,	**bopa.**
,,	**mbini.**	,,	**peli.**

Against these and other differences there have to be set a great number of features in which Suto and Chwana resemble Kaffir and Zulu, and in which these four languages differ from other Bantu tongues.

Such are the presence of the click sounds, borrowed from the Hottentots and Bushmen; of the dental linguals, **hl**, **tl**, **dl**, and the guttural **ŧ**; of the aspirated consonants, **kh**, **ph**, **th**, **bh**; the change of labial into palatal sounds before suffixes; the same general method of forming relative clauses, and of connecting adjectives with nouns; an exactly parallel system of tenses, primary and secondary; the use of nouns containing the locative prefixes **pa** and **ku** only as adverbs; the absence of the diminutive prefixes **ka** and **tu**, and of the locative prefix **mu**.

At the same time it should be remarked that Kaffir and Zulu in many respects closely resemble Swahili, and a little less closely Ganda, Nyanja, and other languages of the Eastern group.

141. MODIFICATION OF KAFFIR BY CONTACT WITH OTHER LANGUAGES.

The languages by contact with which Kaffir has been most largely modified and enriched are those spoken by the **Hottentot** and **Bushman** tribes, which, up till the beginning of last century, had occupied from time immemorial the southern extremity of the African Continent.

As the Kaffir tribes moved slowly southward from their original home in Central Africa, they first encountered the *Bushmen*, who, though now nearly extinct in Cape Colony, must then have existed in considerable numbers in what is

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now the Eastern Province and the Transkeian Territories, as the numerous paintings executed by these degraded but artistic people on the walls of the caves and rock-shelters where they lived abundantly prove.

The Bushmen consisted of numerous small clans, which had often so little intercourse with each other that they spoke quite distinct dialects. None of these dialects seems to have been reduced to writing, but they appear to have borne a general resemblance in sound and structure to the Hottentot dialects. The harsh faucal sound **ŕ**, found in many Kaffir words, such as **i-ŕatshi**, pride, is of Bushman origin.

Farther south the Kaffirs encountered the *Hottentots*, especially the Gonaqua branch of that race, who then occupied the eastern parts of what is now Cape Colony. That the Kaffirs intermarried to a large extent with these peoples is evidenced not only by the degree in which they have adopted sounds and words from their languages, but by the distinctly Hottentot features which one frequently observes among individuals of the Xosa tribe, and by the generally lighter colour of the skin in that tribe when compared with others living farther north.

The Hottentots consisted of several distinct tribes, such as the *Gonaquas* in the east, the *Attaquas* and *Outeniquas* in the south, the *Namaquas* in the north-west, and the *Koranas* in the north. The *Griquas*, or Bastards, were a mixed race, living at first among the Dutch, but afterwards forming themselves into a tribe and settling partly in Griqualand West and partly in Griqualand East.

The words of the Hottentot language consisted very largely of click sounds, the clicks being those found in Kaffir, along with an additional variety of the **c** click. The nouns were marked, not as in Kaffir by prefixes, but by the suffixes **p** or **b**, **s**, **m**, **ku**, **ti**, **na**, which were indicative chiefly of gender and number; and the grammatical forms generally were characterised by modification of words at the end by means of suffixes instead of, as in Kaffir, by modification at the beginning by means of prefixes. An outline of the

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grammar of the Korana dialect is given in Appleyard's "The Kaffir Language." The phonology and the noun are treated in Bleek's "Comparative Grammar of South African Languages."

The grammatical structure of Kaffir gives no evidence of having been affected in any way by the Hottentot language, but with the vocabulary it is far otherwise. It is quite certain that the clicks were sounds unknown in the primitive Bantu languages, for it is only as we approach the south of the continent that they occur, and the farther south we go the more numerous they become. Yet the clicks and the gutturals ŧ and ŧ (which are undoubtedly derived the one from Hottentot and the other from Bushman sources) are found in at least thirty per cent.—or nearly one-third—of all the words in the Kaffir language. In many cases, no doubt, it is only the sound that is of Hottentot origin, a Bantu word having changed one of its consonants into a click through imitation, as **xamfu** for **kamfu**, **xovula** for **nyovula**. But making due allowance for this, it would appear likely that the great bulk of the vocabulary of at least the Gonaqua Hottentots must have been absorbed into Kaffir, with little modification except the dropping of the Hottentot suffixes and the substitution of the Kaffir prefixes, particularly **ili** or **i**, **in**, and **ulu** or **u**.

The European languages that have modified Kaffir are **Dutch** and **English**.

For more than a century the Kaffir tribes have been in contact with the Dutch-speaking colonists, and for nearly as long with the British settlers and their descendants and later British arrivals, and the result has been the incorporation into Kaffir of a very considerable number of words from these two languages. The process of incorporation is very simple. The article **u** of Class 1 is put before proper names of persons, the article **i** of Class 2 before proper names of places, and the article **i** of Class 3 before other nouns, except those beginning with **s** followed by a consonant, which

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assume the prefix **isi** of Class 4. In addition, such modification of the European word is made as may be necessary to bring it into accordance with Kaffir sound combinations, syllabification, and spelling. Thus we have **u-Samweli** from *Samuel*, **u-Kolisi** from *Currie*, **i-Kapa** from *the Cape*, **i-Monti**, East London, from Dutch *mond*, mouth; **i-kofu** from *coffee*, **i-swekile** from *sugar*, **i-naliti** from Dutch *naald*, a needle; **isi-leti** from *slate*, **isi-kolo** from *school*, **isi-talata** from Dutch *straat*, a street; **isi-peliti** from Dutch *speld*, a pin. It will be observed that **r** is invariably either changed into **l** or omitted altogether, as **u-Lindapasi**, *rinderpest*. If a pun can be made in transposing the European word into a Kaffirised form, so much the better, as **u-Bùbàni**, *bubonic plague* (lit. die ye); **umfula-wenja**, *influenza* (lit. the dog's brook). When a verb is introduced it sometimes assumes the suffix **sha**, as **bedesha**, to worship, from Dutch *bidde;* **tadisha**, from *study*.

[For a list of over 200 Kaffir words derived from English, and over 300 derived from Dutch, see Mr. Bud' M'belle's "Kafir Scholar's Companion."]

142. PRIMITIVE AND DERIVED SOUNDS IN KAFFIR.

The following sounds and combinations are common to Kaffir and a large number of the cognate languages, and are no doubt primitive elements of Bantu speech:—

Labials, **p**, **b**, **f**, **v**, **m**, **mp**, **mb**, **mv**.
Dentals, **t**, **n**, **s**, **z**, **nt**, **nd**, **nts**, **nz**, **l**.
Gutturals, **k**, **k'**, **ṅ**, **nk**, **ng**.

Of these sounds **s** is primitive in many words, such as *il-iso*, eye, and *ubu-suku*, night. In many other words it is derived from an older **k**. Thus *sala*, remain, is *kala* in Tonga, Kongo, and Angola; *um-sila*, a tail, has in most of the languages **k** instead of **s**, and the prefix **isi** is **ki** in many of the languages, and in others **tshi**—a form derivable from **ki** but not from **si**.

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The *voiced mutes* **b'**, **d**, **g**, so common in Kaffir and Zulu, are of comparatively rare occurrence in the other Bantu languages. They seem to be derived ultimately from **p**, **t**, and **k'** respectively. In several Kaffir words the older breathed form remains parallel to the newer voiced form, *e.g.*—

gadlela, throw down a burden = *kàhlela*.
gaba, accompany = *kàpa*.
gigiteka, shake with laughter = *kikiteka*.
gogela, silence an opponent = *kònkela*.
bàbà, flutter = *papa*, fly.

D in some words stands for an original **l**: thus *in-devu*, beard, contains the same root as *isi-levu*, chin; and *ku-de*, far, is in several languages *ku-le*.

None of the *lingual sounds* (except **l**) can be regarded as primitive. Thus **hl** always stands for an older **s**—itself often derived from a still older **k**. *Hlala* is the same word as *salɑ*; *amehlo* is the plural of *iliso*; and the words *hleka*, laugh; *hlamba*, wash; *um-hlana*, the back; and *hlanu*, five, are in Tonga *seka*, *samba*, *mu-sana*, and *sano* respectively.

Ntl in the same way always represents an older **nts** or **ns**. Thus *intlahla* = *intsasa*, brushwood, and Kaffir *intloni*, shame = Tonga *insoni*, grief.

Similarly **ndl** stands regularly for an older **nz**. Thus *indlela*, a road, is in other languages *nzila*, *njila*, *njira*; and *indlovu*, an elephant, is *inzovu*. It has been already pointed out that *ulw-andle*, the sea, contains the same root as *am-anzi*, water. (Compare *ny-anza*, a lake.) **Dl**, when not preceded by **n**, seems to represent an older **li**. Thus *dla*, eat, is *lia* or *ria* or *dia* in other Bantu languages.

Probably none of the numerous *palatal sounds* is primitive in Bantu.

Ty usually stands for an original **bu** or **bi**. Thus we have *dutyulwa* as the passive of *dubula*, shoot; and *engutyeni* as the locative of *ingubo*, a garment. *Ili-tye*, a stone, is the same

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word as Tonga *li-bue*; *utyw-ala*, Kaffir-beer, as Tonga *bu-alua*; and *tyala*, plant, as Tonga *biala*. (*Tya*, eat, however, is probably derived like *dla* from an older *lia*.)

It is difficult to trace the origin of the sound **dy**, but the small number of words in which this sound occurs shows that it can hardly be primitive.

The sound **ny** comes from two different sources. In many words it has arisen by palatalisation from **mu**, as in *tunywa* from *tuma*; *emlonyeni* from *umlomo*. Thus Kaffir *nye*, one = Tonga *mue*; and Kaffir *uny-ana*, son = Tonga *mu-ana*. In other cases **ny** has arisen from **ni**, the original form of the prefix of Class 3, as in the words *inyoka*, snake; *inyati*, buffalo; *inyama*, meat, the primitive forms of which *ni-oka*, *ni-ati*, *ni-ama*, still survive in some languages. (**Ny** in *um-nyango*, a doorway, seems to come from **li**, which is sometimes interchangeable with **ni**. Compare Tonga, *mu-liango*; Nika, *mu-riango*.

Sh generally corresponds to a primitive **k** sound. Thus *ishumi*, ten, is *ikumi* elsewhere, and *shiya* is *sia* or *kia*.

As **ty** comes from **bu** or **bi**, so **tsh** comes from **pu** or **pi**. Thus we find *botshwa* from *bopa*, and *elusatsheni* from *usapo*, while Kaffir *tsha*, burn, and *tsha*, new, are both *pia* in Tonga; also Kaffir *tshaya*, smoke, = Tonga *puaya*, and Kaffir *tshayela*, sweep, = Tonga *piayila*. **Ntsh**, similarly, comes from **mpu** or **mpi**, as in *ebuhlwentshini* from *ubuhlwempu*.

J, when not preceded by **n**, is found in few words. It is probably derived from **z**. Thus Kaffir *jingisa*, swing = Nyanja *zunguza*; and *jikeleza*, go round = *zungulira*.

Nj either comes from **nz**, as in *wenje-njalo* for *wenze-njalo*, or is derived by palatalisation from **mb**, as in *banjwa* from *bamba*; *emlanjeni* from *umlambo*; Kaffir *inja*, a dog, from Tonga and Kongo *mbua* or *mbwa*.

The *semi-vowels* and *aspirate* can hardly be regarded as primitive.

W is almost always another form of **o** or **u**. Thus *umti w-am* is simply *umti u-am*, and *endlwini* is simply *endluini*.

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The sound is regularly spelled **o** in Suto and Chwana; thus Kaffir *twala* = Suto *roala*, Kaffir *twasa* = Suto *thoasa*. On the other hand **wa** and **we** have often become **o**, and **wi** has become **u**. Thus we have *ukw-ayama* and *ukoyama*, to lean upon; *ukwaleka* and *ukoleka*, to overlay; *ukweyisa* and *uko-yisa*, to conquer; *ukwetuka* and *ukotuka*, to be startled; *imfazwe* and *imfazo*, war; *cwila* and *cula*, sing; *isihlwita* and *isihluta*, long hair. It is not improbable that all nouns ending in **o** derived from verbs, such as *utando*, *umendo*, are formed from the passive suffix **wa**.

Y, again, is simply another form of **i**. Thus *into yam* is *into i-am*; *inkosi yahamba* is for *inkosi iahamba*. **Y** often stands between vowels in Kaffir where other languages either change the first vowel into a semi-vowel or allow a hiatus. Thus Kaffir *buyela* = Nyanja *bwera*; Kaffir *uboya* = Tonga *buoya* = Suto *boea*.

H seems to be usually derived from **w** or **y**. Thus *hushuza*, to swing a new-born child through smoke = *wushuza*; *Hukuwa*, a place-name, is also pronounced *Wukuwa*. Also Kaffir *hamba*, travel, = Nyanja *yamba*, begin; Kaffir *henda*, tempt, = Nyanja *yenda*, try.

The *click sounds* are all, of course, of Hottentot or Bushman origin, as are most of the words in which they occur. In many words, however, it is probable that a click sound has been substituted for a primitive Bantu sound. We have illustrations of this in the following:—

cǒla = *tola*, pick up.
icala = Tonga *petala*, the side.
cumka = *tyumka*, burst.
uncangati = *unyangati*, paste.
qetuka = *petuka*, be overturned.
isiqupe = *isitupe*, a moment.
qweqwema = *ngwengwema*, pass at a distance.
iqàkuva = *ityàkuva*, a pimple.
ukuti-xamfu = *ukuti kamfu*, catch, snatch.
xentsa = *kintsa*, dance.
fixiza = *fitiza*, put forth filaments.
xela = *tyela*, tell.
xovula = *nyovula*, knead.

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143. CLASSIFICATION OF NOUNS BY MEANS OF THE PREFIXES.

In European languages nouns are classified into masculine, feminine, and neuter, roughly on lines of sex distinction, though these lines are by no means strictly adhered to. In the Bantu languages there is also an attempt made to classify things roughly into natural groups, but it is not based on sex distinction at all.

The natural groups into which things were originally divided in Kaffir seem to have been nearly as follows, the group being in each case marked by a prefix :—

1. *Human beings*, marked by the prefixes **mu** and **ba**.
2. *Hard things*, marked by the prefixes **li** and **ma**.
3. *Animals, and things generally not included in some other class*, marked by the prefixes **n** and **zin**.
4. *Articles or instruments of use*, marked by the prefixes **si** and **zi**.
5. *Long things*, marked by the prefixes **lu** and **zin**.
6. *Things possessing life or motion, but neither animal nor human*, marked by the prefixes **mu** and **mi**.
7. *Names of qualities*, marked by the prefix **bu**.
8. *Names of actions*, marked by the prefix **ku**.

To these, in Bantu generally, there have to be added—

9. *Names of small things*, marked by the prefixes **ka** and **tu**, besides three locative prefixes :—
10. *Designations of proximity*, marked by the prefix **pa**.
11. *Designations of distance*, marked by the prefix **ku**.
12. *Designations of position within*, "*insideness*," marked by the prefix **mu**.

Thus, including the plural prefixes, we have nineteen altogether, or rather eighteen, as the prefixes **zin** of Classes 3 and 5 plural are certainly identical. It is by no means certain, however, that the **ku** in Class 8 and the **ku** in Class 11 are essentially different, and the **mu** of Class 6 was perhaps originally one with the **mu** of Class 1.

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144. ORIGINAL NATURE AND FORCE OF THE PREFIXES.

The prefixes, at least the singular prefixes, were in all probability originally independent nouns, each of which had a meaning closely corresponding with that which the class now marked by it most commonly represents. These nouns came to be attached to other nouns as *determinatives*, much in the same way as our suffixes in English. In some cases it is still possible to trace the original form and exact meaning of these nouns.

Thus **mu**, the prefix of Class 1 which consists of names of human beings, though it no longer exists in its simple form as an independent noun, yet does so in its diminutive form, **mu-ana** or **mw-ana**, child (= Kaffir **u-ny-ana**), and in its feminine forms, **mu-kazi**, woman (= Kaffir **um-fazi**) and **mu-ka** (= Kaffir **um-ka**), in many of the languages. The prefix **mu**, therefore, was originally an independent noun, meaning *man* or *human being*. It is possibly connected in derivation with the adjective **umi**, living, found in several languages, and with the noun **ub-omi**, life.

Li, the prefix of the second class, was probably originally a noun meaning something *hard*, such as stone or fruit. It may possibly be derived either from the Bantu root **lia**, eat, or from the root **ala**, be hard, unwilling, which we find in **mw-ala**, the word for a stone in Nyanja, &c. The following words taken under a single letter in the Dictionary show how often in Kaffir the prefix **li** stands for the names of hard objects:—

I-gaba, a hoe; *i-gada*, a clod; *i-gadalala* and *i-gadava*, a hard dried-up skin; *i-gaga*, a stony place; *i-gala*, the sun, heat; *i-galagala*, Cape boxwood; *i-galawe*, a white bead; *i-gangala*, a dry clod; *i-giliva*, a heavy object; *i-gila*, the gizzard; *i-gobolokondo*, a cliff; *i-godongo*, a horn turned down; *i-gongo*, a lump; *i-gongoma*, the bone of the forehead; *i-gubu*, a dried calabash; *i-gudu*, a horn pipe; *i-gula*, a calabash; *i-gugu*, a jewel; *i-guzu*, a bone in the hand; *i-gwegwe*, a hook; *ili-gxa*, the shoulder-blade.

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N, the prefix of Class 3, which takes its original form **ni** or **ny** before a vowel, as in **i-ny-ati**, a buffalo; **i-ny-ama**, meat; **i-ny-oka**, a snake, is most probably the same as the Kaffir word **i-ni**, a thing, used now chiefly in negative expressions, such as **a-ndi-ni ya-ni**, I am nothing at all; **e-ni-ni**, in the thing; and in interrogation, as **ufuna-ni?** what do you want? It is used as a prefix to names of things in general which do not belong to some other class, but especially to names of animals. It is significant of the generalised use of this prefix that words derived from other languages are usually included in the third class.

The prefix **si** of Class 4 is perhaps connected with the root which we find in such words as **si-za**, come to the help of; **isi-sa**, helpfulness. As illustrating the frequency with which this prefix is used in the sense of something *used for* a certain purpose, we have the following examples under a single letter:—

Isi-bambelelo, a thing to hold on by; *isi-bambiso*, a trap; *isi-bambo*, a holder; *isi-bane*, a thing for lighting; *isi-bata*, a snare; *isi-bazela*, an anvil; *isi-betelelo*, a switch; *isi-betankunzi*, a plant used for beating bulls; *isi-bingo*, a thing used in sacrificing; *isi-bizo*, a surname; *isi-boniso*, what shows; *isi-bopo*, a thing to tie with; *isi-bulo*, a thing to thrash with; *isi-bulala*, a thing to kill with; and many others.

Lu, the prefix of Class 5, which includes particularly nouns denoting *long objects*, is probably connected in origin with the words **lē**, far, and **e-le**, beyond, as well as with the word **de**, long, which is **le** in many of the cognate languages. The following very common words illustrate the use of **lu** as the prefix denoting long objects:—

U-bambo, a rib; *u-donga*, a wall; *u-kuni*, a log of wood; *ulu-ti*, a rod; *u-kuko*, a sleeping mat; *u-hadi*, a banjo; *u-lwimi*, the tongue; *u-pondo*, a horn; *u-nyawo*, a foot; *ulu-su*, the entrails; *u-xande*, an oblong house. We find the metaphorical meaning of long also in words like *ulu-hlu*, a row; *u-hlanga*, a race; *u-sapo*, a family.

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Mu, the prefix of Class 6, is probably connected, like **mu** of Class 1, with the Bantu adjective **umi**, living, and its primary use was to denote *living things*, or things which the Bantu peoples looked upon as living, which were neither included in Class 1 as persons nor in Class 3 as animals. Thus we have it in **um-ti**, a tree, and in the great majority of the names of trees and plants; in the words for river, such as **umlambo** and **umfula** and **umsinga**, and in the names of rivers, with the exception of those of Hottentot origin which are mostly included in Class 2. Also in names of things like the following, all of which were looked upon as having some sort of demonic existence:—

U-moya, the wind; *um-bane*, the lightning; *um-lilo*, the fire; *um-hlaba*, the earth; *um-zimba*, the body, and fleshy or muscular parts of the body, such as *um-lenze*, the leg; *um-hlana*, the back. Also in *um-pefumlo*, the soul; and in *um-shologu*, *um-londe*, *um-nyanya*, different words for a ghost or spirit.

With this prefix a locative prefix **mu**, meaning place within, which is found in most of the languages instead of the locative suffix **ni** of Kaffir and Zulu, seems to have combined. We find accordingly a large number of *words denoting locality and time*, such as the following, included in Class 6:—

Um-gaqo, passage or track of animals; *um-hadi* and *um-gongxo*, pit; *um-gangato*, floor; *um-ncencesho*, water-course; *um-nyango*, doorway; *um-da*, boundary; *um-so*, the morning; *um-hla*, a day or date; *um-nyaka*, a year; *um-lindo*, a watch; *um-zuzu*, a time or season; *um-vulo*, Monday.

Bu, the prefix of Class 7, is probably connected in derivation with the verb **uku-ba**, to be. It denotes the *quality or essence* of a thing. Examples:—

Ubu-kumkani, kingship, kingdom; *ubu-hle*, beauty; *ubu-lumko*, wisdom; *ubu-ntu*, manhood; *ubu-ntwana*, childhood; *ubu-ti*, the essence of a tree, hence the poison derived from it.

Ku, the prefix of Class 8, is no doubt of the same origin as the preposition **ku**, from, itself originally a noun meaning distance. Used now to denote action, it probably originally

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meant occasion—**uku-bona**, the occasion of seeing; **uku-teta**, the occasion of speaking.

Pa, the locative prefix found in so many words in all Bantu languages, is ultimately a noun meaning place. For example, *pa-ndle* is out-place; *pa-kati*, middle-place; *pa-mbili*, front-place; *pa-ntsi*, ground-place; *pe-zulu*, sky-place.

Ba, the prefix of Class 1 plural, is probably, like **bu**, derived from the verb **uku-ba**, to be, and is accordingly used as the appropriate prefix for the names of human *beings*.

Ma, the prefix of Class 2 plural, is probably connected with the root **uku-ma**, to stand, which has also the sense of to dwell, occupy, possess.

Zin, the prefix of Classes 3 and 5 plural, is possibly derived from the Bantu adjective meaning "many," which has the forms **nzi**, **nji**, and **ngi** in different languages. This form is somewhat concealed in the Kaffir **ninzi** and **ninji**.

The derivation of **zi**, the prefix of Class 4 plural, of which the original form was probably **vi**, is uncertain.

Mi, the prefix of Class 6 plural, may be, as suggested by Torrend, connected with the verb **mila**, to grow.

145. PRESENT USE OF THE PREFIXES.

The prefix **mu** of Class 1, now shortened in Kaffir to **m**, is attached to personal designations:—

(*a*) Of a general nature, as *um-ntu*, *um-fo*, *um-fazi*, *um-ka*.

(*b*) Of tribe, as *um-Xòsa*, *um-Pondo*, *um-Zulu*, *um-Sutu*.

(*c*) Expressive of occupation, as *um-fundi*, a learner; *um-zingeli*, a hunter; *um-aki*, a builder; *um-cwèli*, a carpenter.

The nouns of Class 1 which have no prefix include:—

(*a*) Proper names of persons, as *u-Sandile*, *u-Hintsa*, *u-Kàma*.

(*b*) Titles of relationship, as *u-bawo*, *u-ma*, *u-nyana*, *u-dade*.

(*c*) Words compounded with **so** and **no**, as *u-Somandla*, the Almighty; *u-sombawa*, an ancestor; *u-nobàla*, a secretary; *u-nocanda*, a surveyor; *u-nomadudwane*, a scorpion; *u-nomyayi*, a raven.

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(*d*) A number of personified words, chiefly names of animals, as *u-nziponde*, a spring-hare; *u-ndlebende*, a mule; *u-xam*, a monitor; *u-ṙebe*, a shark; *u-jejane*, a fly-catcher; *u-ketshe*, a hawk; *u-xomoyi*, a kingfisher; *u-mbona*, maize; *u-selwa*, a growing calabash; *u-qala*, a kind of melon.

Class 2, with the prefix **li**, which is omitted before polysyllabic roots, includes:—

(*a*) Hard objects, as *ili-tye*, a stone; *ili-wa*, a precipice; *i-tala*, an exposed rock; *i-tambo*, a bone; *i-poba*, the skull; *ili-gxa*, the shoulder; *i-zembe*, an axe; *i-kŭba*, a hoe.

(*b*) Names of fruits, as *i-diliya*, a grape; *i-kŭwane*, a fig; *i-tuma*, a Cape gooseberry; *i-qokolo*, a Kei apple; *i-tungula*, a Natal plum; *i-gwenya*, a Kaffir plum.

(*c*) Names of voracious or dangerous animals, as *i-pimpi*, a cobra; *i-ṙamba*, a puff-adder; *i-bululu*, a great puff-adder; *i-namba* or *i-foli*, a python; *i-ṙamncwa*, a beast of prey; *i-zimu*, a shark; *i-xalanga*, a vulture.

(*d*) Names of diseases, as *i-pika*, asthma; *i-qènqa*, leprosy; *i-hlaba*, a pain in the side; *i-hashe*, scrofula.

(*e*) Personal designations expressive of character, as *i-bada*, a plunderer; *i-bawa*, a greedy person; *i-geza*, a madman; *i-goṙa*, a hero; *i-gwala*, a coward; *i-gcisa*, a skilful person; *i-nxila*, a drunkard.

(*f*) A great many miscellaneous words of Hottentot or Bushman origin, as *i-cala*, a side; *i-cepe*, a spoon; *i-cici*, an ear-ring; *i-culo*, a song; *i-qela*, a company; *i-qudu*, a koodoo; *i-xama*, a hartebeest; *i-xolo*, bark; *i-xina*, brass; *i-Qonce*, the Buffalo River; *i-Nciba*, the Great Kei.

The prefix **ma** of Class 2 plural, includes:—

(*a*) The plural of nouns which have the prefix **li** in the singular, as *ama-tye*, *ama-fu*, *ama-culo*.

(*b*) The plural of tribal names which have the prefix **m** of Class 1 in the singular, as *ama-Xòsa*, *ama-Mpondo*, *ama-Lawu*, *ama-Bàca*, *ama-Xesibe*, *ama-Gcaleka*, *ama-Zulu*.

(*c*) The plurals of nouns of Class 3 which have diminutive

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or feminine suffixes, as *ama-ntombazana*, *ama-nkazana*, *ama-kosikazi*, *ama-konyana*.

(*d*) Names of things occurring in pairs or in quantity, as *ama-tata*, the nostrils; *ama-sini*, the gums; *ama-Ŕoza*, the constellation of Orion; *ame-va*, thorns; *ama-nya*, wrinkles.

(*e*) Names of liquid or viscid substances, as *ama-nzi*, water; *ama-si*, fermented milk; *ama-shiqa*, dregs; *ama-te*, spittle; *ama-futa*, oil or fat.

(*f*) Classes of persons having a certain character in common, as *ama-ciki*, those who cause discord; *ama-dladla*, vagabonds; *ama-qungwane*, drones; *ama-nyange*, the people of old.

(*g*) Some words denoting place or locality, as *ama-ntloko*, the upper parts; *ama-pandle*, the outer parts; *ama-lengelenge*, the firmament; *ama-landalahla*, nowhere.

(*h*) Words denoting mental feelings, or impressions, as *ama-tandabuzo*, doubts; *ama-tidala*, misgivings; *ama-yana*, disdain; *ama-bėnya*, subterfuges; *ama-nga*, lies; *ama-ŕetuŕetu*, rumours; *ama-nqabanqaba*, difficulties; *ama-qashiqashi*, guesses.

The prefix **n** of Class 3 is used with—

(*a*) Names of animals, as *imvu*, sheep; *im-bila*, rock-rabbit; *in-gwe*, leopard; *in-dlovu*, elephant; *in-gonyama*, lion; *im-fene*, baboon; *inyamakazi*, antelope; *im-vubu*, hippopotamus.

(*b*) Common objects, as *in-to*, thing; *in-dlela*, way; *in-tloko*, head; *in-qwelo*, waggon; *in-dlu*, house; *im-fe*, sweet cane.

(*c*) Personal designations mostly denoting the agent or doer, as *im-baleki*, a runner; *i-ncibi*, a mechanic; *im-bali*, a writer; *in-kosi*, a chief; *in-doda*, a man; *in-tombi*, a girl.

(*d*) Abstract nouns derived from verbs denoting thing done, as *in-tando* (what one wills), will; *in-gcelo*, request; *in-gxelo*, report; *in-gxolo*, noise; *in-kohliso*, deceit; *im-fundo*, learning.

The nouns included in Class 3 which have no prefix but only an article are words derived from other languages, as

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i-bokwe, a goat; *i-lokwe*, a dress; *i-mali*, money; *i-qiya*, a kerchief.

The prefix **si** of Class 4 marks nouns of the following kinds:—

(*a*) Names of useful things (its primary sense), as *isi-pato*, a handle; *isi-lukiso*, a shuttle; *isi-sulu*, a towel; *isi-landu*, a needle; *isi-hlalo*, a settle; *isi-xòlo*, a chisel; *isi-tya*, a vessel. (It here corresponds to our suffix *el*, *le*.)

(*b*) Names of persons possessing some quality in a high degree, as *isi-bàdama*, a great stupid; *isi-bàdubàdu*, a great vagabond; *isi-bòvubòvu*, a great blusterer; *isi-bàli*, a fine writer; *isi-lumko*, a wise, prudent person; *is-azi*, a sage.

(*c*) Names of languages, as *isi-Xòsa*, Kaffir; *isi-Zulu*, Zulu; *isi-Sutu*, Sesuto; *isi-Ngesi*, English.

(*d*) Collective nouns, as *isi-nga*, a clump of thorn-trees; *isi-kòba*, a clump of yellow-wood trees; *isi-hlaba*, a clump of aloes; *isi-ntu*, mankind; *isi-fazi*, womankind; *isi-nqanawa*, a fleet; *isi-Limela*, the Pleiades.

(*e*) Abstract nouns derived from verbs, especially from monosyllabic and vowel verbs, mostly denoting thing done, as *is-akiwo*, building; *isi-biwo*, stealing; *is-aziso*, notice; *is-enzo*, deed; *isi-pato*, treatment; *isi-fo*, sickness; *is-ono*, sin.

(*f*) Words formed from Dutch and English words beginning with **s** followed by a consonant, as *isi-kolo*, school; *isi-tulo*, stool; *isi-leti*, slate; *isi-kweliti*, debt (from Du. *schuld*).

The insertion of the vowel **a** between the prefix and the root in many words of this class deserves special notice. This **a** is no doubt the same as the preposition **a** which is used in forming the possessive case of nouns. Examples:—

(*g*) *Is*-**a**-*ndi* (thing of din), noise; *is*-**a**-*ndo* (thing of dong), hammer; *is*-**a**-*peta* (thing of shooting), bow; *is*-**a**-*ndla*, for *is*-**a**-*enza* (thing of doing), hand; *is*-**a**-*nuse* (person for smelling out), witch-doctor.

Class 4 plural, with the prefix **zi**, includes, besides the plural of nouns in **si**, a few names of things occurring collectively, as *izi-bidi*, dregs; *izi-bilini*, intestines; *izi-kòhlela*, phlegm; *izi-xòbo*, arms; *izi-nunu*, insects.

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The prefix **lu** of Class 5 marks the following kinds of nouns :—

(*a*) Things that are long or high (its primary sense), as *ulu-ti*, a rod or wattle; *u-bambo*, a rib; *u-nyawo*, a foot; *u-pakati*, the middle finger; *u-cingo*, wire; *ulu-ndi*, the horizon; *u-pondo*, a horn.

(*b*) Names of things long in a metaphorical sense, as *ulu-hlu*, a row; *ulu-ntu*, the human race; *u-wangawanga*, an endless thing.

(*c*) Words conveying a depreciatory sense, as *u-tuli*, dust; *u-tutu*, ashes; *u-cǐku*, a trifle; *ulu-su*, the skin; *u-daka*, mud; *u-diza*, a maize-stalk; *u-fukufu*, rubbish; *u-poyiyana*, a toy.

(*d*) Abstract nouns, usually expressing state, derived from verbs, as *u-babalo*, favour; *u-ncedo*, help; *u-pato*, conduct; *ulu-vo*, feeling; *u-tando*, love; *u-tiyo*, hatred; *u-xolo*, peace; *ul-onwabo*, happiness.

Mu, the prefix of Class 6, marks :—

(*a*) Names of trees and plants, as *umti*, a tree; *um-kǒba*, a yellow-wood tree; *um-nga*, a thorn-tree; *um-kiwane*, a fig-tree; *um-hlaba*, an aloe; *um-sintsi*, the Kaffir-boom.

(*b*) Names of living or moving things other than animal or human, as *um-lambo*, a river (and names of rivers, as *Um-tata*, the Umtata River; *Um-zimvubu*, the St. John's River); *um-oya*, the wind; *um-lilo*, fire; *um-bane*, the lightning; *um-nyanga* or *um-londe* or *um-shologu*, an ancestral spirit; *um-zimba*, the body; and soft parts of the body such as *um-hlana*, the back; *um-lenze*, the leg.

(*c*) Names descriptive of locality or position, especially on or near the earth, as *um-endo*, a way or path; *um-jelo*, a water-furrow; *um-hadi*, an ant-bear hole; *um-nxǐma*, a hole; *um-nyango*, a doorway; *um-sele*, a ditch; *um-qolomba*, a cave; *um-da*, a boundary.

(*d*) Abstract nouns, usually expressing the result of action, derived from verbs, as *um-bingelelo*, a sacrifice; *um-boniso*, an exhibition; *um-buliso*, a salutation; *um-bulelo*, thanksgiving;

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um-dlalo, a game; *um-gqumo*, a roar; *um-gulo*, a groan; *um-gcobo*, rejoicing; *um-onde*, patience; *um-teto*, a law.

(*e*) Names denoting periods of time, as *um-hla*, a day or date; *um-lindo*, a watch; *um-nyaka*, a year; *um-so*, the morning; *um-zuzu*, a while; *um-Vulo*, Monday; *um-Gqibelo*, Saturday.

A few words of Class 6 are used in the plural only, as *imi-ncili*, joyousness; *imi-nzunzu*, pangs; *imi-ntalantala*, thin maize.

Bu, the prefix of Class 7, marks:—

(*a*) Names denoting quality, as *ubu-ntu*, manhood; *ubu-ntwana*, childhood; *ubu-kosi*, chieftainship; *ubu-geza*, madness; *ubu-gqwiťa*, witchcraft; *ubu-gqi*, magic; *ubu-gcisa*, skill; *ubu-lungisa*, righteousness; *ubu-mhlope*, whiteness; *ubu-mnyama*, blackness; *ubu-mfene*, apishness.

(*b*) Names of some common objects, especially those of a soft kind, as *ubu-lembu*, moss; *ubu-si*, honey; *ubu-zele*, mucus; *ubu-bovu*, pus or matter; *u-boya*, wool; *ubu-còpo*, the brain; *ubu-longo*, fresh cow-dung; *ubu-lawu*, incense; *utyw-ala*, Kaffir-beer; *uty-ani*, pasture-grass.

(*c*) Two or three designations of time or place, as *ubu-suku*, night; *ubu-sika*, winter; *ubu-hlanti*, the cattle-fold.

Ku, the prefix of Class 8, includes:—

(*a*) Names of actions, that is, verbal nouns, as *uku-hamba*, going; *uku-bàla*, writing; *uku-teta*, speaking; *uku-bona*, seeing; *uku-va*, hearing.

(*b*) Words that are primarily names of actions, but have also a secondary meaning, as *ukw-azi*, knowing, knowledge; *uku-fa*, dying, death; *uku-tya* and *uku-dla*, eating, food; *uku-kanya*, shining, light; *ukw-indla*, harvest.

Pa, the first locative prefix, marks place or position, usually near at hand, as *pa-kati*, the middle; *pa-mbili*, the front; *pa-ndle*, outside; *pe-sheya*, the other side; *pe-zulu*, above.

Ku, the second locative prefix, means distance, as *ku-de*, long distance, far; *ku-fupi*, short distance, near; *ku-nye*,

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one distance, together. Its place has been taken, except in these words, by **e**, as *e-mva*, at the back; *e-ndle*, in the open; *e-le*, beyond.

146. DERIVATION OF NOUNS.

Nouns denoting agent or doer are derived from verbs by changing the final vowel of the verb into i, and by using either the prefix **um** of Class 1 or the prefix **in** of Class 3, as *um-fundi*, a learner; *um-dali*, a creator; *im-bali*, a writer; *in-kosi*, a chief.

Nouns denoting a person or thing of a certain disposition or capacity are derived from verbs, usually without change of final vowel, by using the prefix **ili** of Class 2, or its article, as *i-gwala*, a coward; *i-bawa*, a greedy person; *i-dada*, a duck (*i.e.* a swimmer).

Nouns denoting a person possessing some characteristic in a high degree are derived from verbs, with or without change of final vowel, by using the prefix **isi** of Class 4, as *isibàli*, a fine writer; *is-azi*, a sage; *isi-denge*, a stupid person; *isi-fombo*, a hunchback.

Abstract nouns denoting thing done are derived from verbs by changing the final vowel into **o** and using the prefix **in** of Class 3, or the prefix **isi** of Class 4, the latter especially in the case of monosyllabic and vowel verbs, as *im-fundo*, learning; *in-g-xelo*, a report, from *xela*, tell; *is-ono*, wrong; *isi-mo*, standing; *is-aziso*, notice. Occasionally such nouns belong to Class 2, and are formed with or without change of the final vowel, as *i-dano*, disappointment; *i-temba*, hope; *i-dinga*, a promise.

Abstract nouns denoting state are derived from verbs by changing the final vowel into **o** and by using the prefix **ulu** of Class 5, as *ulu-vo*, feeling; *u-tando*, love; *u-tiyo*, hatred; *u-xolo*, peace.

Abstract nouns denoting the product or result of action are derived from verbs by changing the final vowel into **o** and by using the prefix **um** of Class 6, as *um-teto*, command-

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ment; *um-gwebo*, decision, judgment; *um-gcobo*, rejoicing; *um-onde*, (for *um-ondelo*), patience.

Abstract nouns denoting action are the same as the Infinitive Mood of the verb, taking the prefix **uku** of Class 8, as *uku-zingela*, hunting; *uku-azi*, knowing, knowledge.

Abstract nouns denoting quality are derived from other nouns and from adjectives by using the prefix **ubu** of Class 7, as *ubu-ntu*, manhood; *ubu-nkomo*, brutishness; *ubu-mhlope*, whiteness; *ubu-hle*, beauty. In the few nouns of this class containing verbal roots it is probable that the noun in **ubu** is formed indirectly from the verb through a noun of another class; thus *ubu-lumko*, wisdom, is probably derived directly from *isi-lumko*, and only indirectly from *lumka*.

Collective nouns are formed from other nouns by means of the prefix **isi** of Class 6, as *isi-fazi*, womankind, from *um-fazi*; *isi-nqanawa*, a fleet, from *inqanawa*, a ship; *isi-diliya*, a vineyard, from *um-diliya*, a vine.

Names of articles of use are formed by means of the prefix **isi**, as *isi-landu*, a needle; *isi-xòlo*, a chisel; *isi-pato*, a handle.

Many nouns in Kaffir show reduplicated roots. The reduplication gives sometimes an intensive sense, sometimes a collective sense, to the word, as *i-bàdubàdu*, a vagabond; *isi-befubefu*, an asthmatical person; *i-menemene*, an unprincipled person; *isi-bàkabàka*, the firmament; *um-sobosobo*, a small black fruit; *i-dyudyudyu*, a coward; *i-ndindindi*, an idler; *isi-pupupu*, silliness; *i-tyatyatya*, haste. (A list of such words is given in the "Kafir Scholar's Companion.")

Very many nouns are formed by the combination of two roots, as *um-nin'indlu*, owner of a house; *um-nis'imvula*, sender of rain; *u-ndlebe-nde*, (long ears) a mule; *u-nzipo-nde*, (long claws) a spring-hare; *in-dlula-miti*, (surpass trees) the giraffe; *i-hlaba-nkomo*, (cow-sticker) the swift. Several are formed by putting a prefix before a phrase, as *u-nantsi*, (here he is) such a one; *u-ndikò*, (I am here) one prepared to fight; *u-ndofela ngaye*, (I will die for him) the well-beloved; *amabona-ndenzile*, (see what I have done) attempts, efforts; *amangati-ngati*, (it may be, it may be) doubts, scruples.

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147. DERIVATION OF LOCATIVE AND POSSESSIVE PARTICLES.

It is probable that the form **e** assumed by the article in the Locative Case, as in **e**-*ntabeni* from i-*ntaba*, is due simply to obscuration of the vowel sound as the result of the addition of **a** syllable.

It has been shown by Torrend ("Comparative Grammar," p. 127) that where the locative does not take the suffix **ni**, the prefix **e** generally corresponds to the prefix **ku**, denoting place or distance, found in many of the Bantu languages. Thus Kaffir **e**-*endle* = Tonga **ku**-*nze*, outside; Kaffir **e**-*zantsi* = Tonga **ku**-*nsi*, below; Kaffir **e**-*mva* = Yao **ku**-*nyuma*, behind. This explains the use of the possessive particle **kwa** (= **kua**) after such words, as **e**-*zantsi* **kwe**-*ntaba*; **e**-*mva* **kw**-*am*.

Ku survives as a locative prefix in a few Kaffir words, as **ku-de**, (long distance) far; **ku-fupi**, (short distance) near; **ku-nye**, (one distance) together; **e-ku-nene**, on the right. The preposition **ku**, to, at, from, is undoubtedly the same word; and the preposition **kwa**, at the place of, as **kwa**-*Hintsa*, at Hintsa's place, is simply **ku**, place, + **a**, of.

It has been shown by Torrend ("Comparative Grammar," p. 128) that the locative *suffix* **ni** is identical in meaning with the locative *prefix* **mu**, meaning in, at, inside, which is found in many Bantu languages. Thus Swahili *nyumba*-**ni**, in the house, corresponds exactly to Ganda **mu**-*nyumba* and to Yao **m**-*nyumba*. In Chwana and Suto we observe the transition from the one form to the other. Thus Chwana has both the prefix and the suffix as in **mo**-*tsele*-**ng** (= Kaffir **e**-*ndlele*-**ni**); while Suto has the suffix only, as *tsele*-**ng**.

The derivation of the possessive particles, used in forming the Possessive Case, from the prefixes of the governing nouns and the particle of relation **a** is obvious. After a few very commonly used nouns the possessive particle and the article of the governed noun are usually omitted; as *umnini-ndlu*, instead of *umnini-we-ndlu*, the master of the house; *umnikazi-mzi*, the mistress of the village; *umnini-lo*, its owner (*ihashe*);

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umnini-zo, their owner (*izinto*); *umka-m*, *umka-kò*, *umka-kè*, my, your, his, wife. In other cases the pronominal part of the possessive particle is omitted, as *umtan' am* for *umntwana* **wam**, my child; *imal' am* for *imali* **yam**, my money.

148. DERIVATION OF PERSONAL PRONOUNS.

The forms of the personal pronouns are specially interesting in the case of the First and Second Persons and Class 1 of the Third Person.

The primitive form of the pronominal subject of the first person singular, which is **ndi** in Kaffir and **ṅi** in Zulu, is probably preserved in the Mozambique **ki**, and Suto and Chwana **ke** (pronounced *ki*).

The primitive form of the pronoun of the second person is still preserved in Kaffir in the pronominal object **ku**, and in the form of the pronominal subject used after the negative particle **a**, as *a*-**ku**-*teti*, you do not speak.

The pronominal subject of the third person has in most of the Bantu languages two forms, one of which is derived from the prefix **mu** of Class 1 singular, while the other is unconnected with that prefix. The former is in Kaffir and most of the languages **u**. The latter is in Kaffir usually **a**, but its primitive form is preserved in forms like *a*-**ka**-*hambi*, he does not go; and *ma*-**ka**-*hambe*, let him go.

The primitive form of the pronoun of the first person plural **tu**, is still used as the pronominal subject in many Bantu languages. It is preserved in Kaffir only in the possessive, *we*-**tu**. **Tu** became first **ti** as in *ku*-**ti**, to us; and then **si**, as in **si**-*yabona*, we see.

The primitive form of the pronoun of the second person plural was **mu**, a form still preserved in several languages. This was changed in Kaffir and Zulu by palatalisation into **nu**, which we still find in the possessive *we*-**nu**, and then to **ni**, as in **ni**-*yabona*. (The softening of the possessive particle **wa** to **we** before **tu** and **nu** is exactly analogous to the use of **e** instead of **a** in **abe**-*Sutu*, Basutos, and in **we**-*nyuka*, he went up.)

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The primitive form of the pronoun of the third person plural was probably the same as its present form **ba**.

The connection of the forms of the pronouns used with possessive particles, *wa*-**kó**, *wa*-**kè**, *we*-**tu**, *we*-**nu**, *wa*-**bo**, with the primitive forms **ku**, **ka**, **tu**, **mu**, **ba**, is clear. The form *wa*-**m** of the first person is more difficult to explain. In most of the Bantu languages, however, the form for this person is *wa*-**ngu**, and **ngu** and **ki** are closely related sounds. What has happened in Kaffir is the substitution of the liquid sound **m** for the liquid **ng**, and then the dropping of the vowel after **m**.

The forms of the pronouns used with prepositions, *e.g.* *ku*-**m**, *ku*-**we**, *ku*-**ye**, *ku*-**ti**, *ku*-**ni**, *ku*-**bo**, differ from those used with the possessive particles by the omission of **k** in the second person singular, and in Class 1 singular. Thus from **ko** we have **o** = **we**, and from **ke** we have **e** = **ye**. In the first and second persons plural, as already noticed, **tu** and **nu** have become **ti** and **ni** respectively.

It has been shown in Section 32 that in Kaffir the copula used before nouns and pronouns is itself of pronominal nature, and that in most classes it is similar in form to the pronominal object of the class, though in one or two classes another element **ng** appears. Compare **l**-*ilitye*, it is a stone; **z**-*inkomo*, it is cattle, with **ng**-*umntu*, it is a man; **ng**-*abantu*, it is people. Reference to other Bantu languages shows that the use of a pronoun to express the copula is a late development, and that the use of a particle like **ngu**, of which the oldest form was **ki**, is the primitive method. Thus in Suto and Chwana the copula before nouns and pronouns of all classes is regularly **ke**, as **ke**-*rona*, it is we; **ke**-*motho*, it is a man; **ke**-*sifate*, it is a tree. In Senna, Swahili, and Shona the copula is **ndi** for all classes, as Senna **ndi**-*we*, it is thou; **ndi**-*muntu*, it is a man; **ndi**-*ngombe*, it is an ox. It is evident that in primitive Kaffir a similar particle **ngi** must have served as copula in all classes. In Zulu the copula when it is not **ngu** is usually **yi**, as **yi**-*mina*, it is I; **y**-*ihashi*, it is a horse.

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149. DERIVATION OF RELATIVE AND DEMONSTRATIVE PRONOUNS.

The relative particle, which takes the form **a**, **e**, or **o**, according as the article of the antecedent noun is **a**, **i**, or **u**, is probably of identical origin with the possessive particle **a** in *w*-**a**-*bantu*, &c. Both particles indicate primarily the *relation* of one thing to another.

The suffix **yo**, so common in relative clauses, as *umntu o-teta*-**yo**, is undoubtedly of participial nature. This is apparent from the fact that the same suffix is used in the past indefinite participle *ndahamba*-**yo**, I having gone, as well as in forms like *bendingahamba*-**yo**, I might have gone, and from the fact that in Sesuto the corresponding suffix **ng** is regularly characteristic of both relative and participial clauses.

It is only in Kaffir and Zulu that we find the prefix **l** used in forming demonstratives such as **lo**, **lowo**, **leyo**, &c. In Zulu **l** is used in strong as well as in weak classes, as **leli** for **eli**, **lesi** for **esi**, **lolu** for **olu**, **laba** for **aba**.

The prefix **na**, used in forming the adverbial demonstratives, *e.g.* **na-ntsi**, **na-ntso**, **na-ntsiya**, is certainly the same as we find in **na-mhla**, to-day, and **no-nyaka**, this year, and is probably identical with the preposition **na**, with. In this case the literal meaning of **na-ntsi** would be "it with me," of **na-ntso**, "it with you," of **na-ntsiya**, "it with him."

150. DERIVATION OF ADJECTIVES.

Those adjectives which express ideas of size and quantity in Kaffir—the only primitive adjectives in the language—nearly all belong to the common Bantu stock of words. Thus *bi*, bad; *nene*, right; *kùlu*, great; *ncinci*, small; *de*, long; *fupi*, short; *dala*, old; *tsha*, new; and *ninzi*, many, as well as the numerals up to six, are found in slightly differing

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forms in the great majority of the languages. *Bi*, *dala*, *nene*, and *fupi* seem to have preserved in Kaffir their primitive forms. *Ncinci* and its derivative *ncinane* apparently come from a primitive *nini* still found in Tonga, Kamba, Rotse, &c., the insertion of the click being due to Bushman influence. The older form of *de* was probably *le*, which became *de* first after nasals. (Compare *in-devu*, beard, from the root *levu*.) *Tsha*, new, has reached its present form by palatalisation from the primitive form *pia* still found in Tonga. *Ninzi* or *ninji*, many, has been lengthened from a primitive *ingi* or *ngi*.

The adjectives of the second kind—those which express ideas of quality and especially colour—are all later developments, and hence are not common to Kaffir with the other Bantu languages. As has been already noted in Section 46, most of these adjectives were originally nouns, and in many of them the noun prefix is still evident, *e.g.* **lu** in **lu**-*belu*, **lu**-*hlaza*; **m** in **m**-*daka*, **m**-*fusa*, **m**-*hlope*, **m**-*nyama*, **m**-*balwa*, **m**-*sulwa*, **m**-*xinwa*, **m**-*nandi*, and perhaps **mu**-*ncu*; **n** in **n**-*t-sundu*, **n**-*zima*, **n**-*zulu*; **ma** in **ma**-*nzi*; **bu** in **b**-*omvu*.

The adjective **onke**, all, is derived from an older form **onse**, which still occurs in many languages.

The Kaffir **edwa** or **odwa**, only, alone, is represented in Chwana by **esi** or **osi**, in Shona by **eka** or **oka**, and in Ganda by **ekka** or **okka**. Its formation as a passive from **uku-da**, as suggested by Kropf (Kaffir Dictionary), is therefore very doubtful.

Adjectives as well as nouns can take augmentative and diminutive suffixes; as, *umti* **omkúlu-kazi**, a very large tree; *into* **en-kudlwana**, a thing a little large; *umfazi* **omdazana**, a woman a little tall; *intaba* **endana**, a mountain a little high. Some adjectives also can take the negative suffix **nga**; as, *kubi*, it is bad; **akubanga**, it is not bad; *ndimde*, I am tall; **andimdanga**, I am not tall.

The suffix **ka** is sometimes added to adjectives with the

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force of the English suffix **ish**, as *into* **ebomvu-ŧa**, a reddish thing.

The primitive forms of the first six numerals seem to have been *mue*, *bili*, *tatu*, *nne*, *sanu* or *tanu*, *tandatu*. The last probably stands for *tatu-tatu*. *Ishumi*, ten, represents a more primitive *kumi*. *Ikúlu*, a hundred, is literally "a great," and *ili-nci*, the word used for ten with hundreds, is "a small." The present word for seven—*isi-xènxe*—is evidently of Bushman origin. It means primarily the index finger of the right hand. *Mbóxo*, the alternative word for eight, is of similar origin, and probably meant the middle finger of the right hand. *Itoba*, nine, means "one finger turned down." (These words illustrate the Kaffir method of counting on the fingers. If the hands are held up before the face with the palms turned outwards, we have the ten arranged in order. *One* is the little finger of the left hand, *five* the thumb of the left hand, *six* the thumb of the right hand, *ten* the little finger of the right hand. A Kaffir holds up the number of fingers necessary to denote the number he wishes to represent, and says *ba-nje* or *zi-nje*, so many).

151. DERIVATION OF VERBS.

The formation of derivative verbs of various kinds from simple verbs has been discussed already with sufficient fulness in Sections 76–83. It need only be added that in some cases new verbs having an intensive force are formed by reduplication of the simple verb; as *tetateta*, babble, from *teta*, speak; *jikajika*, turn round in a circle, from *jika*, turn.

The question of the origin of the simple verbs themselves is more difficult, and belongs to the province of the lexicographer rather than the grammarian. It is not improbable that all Bantu verbs are derived ultimately from monosyllabic roots by the combination of two or more such roots together. The subject requires much further investigation than it

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has yet received, but the following statement may be hazarded.

The great majority of Kaffir verbs end in one or other of the following syllables: **la, ka, ma, ba, ta, za, mba, nda, nga.**

Verbs ending in **ba** often denote forcible action; as *goba*, bend; *dloba*, frisk; *hlaba*, stab; *kàba*, kick; *qùba*, drive; *tsiba*, leap.

Verbs ending in **ka** usually denote motion, or change of position; as *baleka*, run; *etuka*, start; *fika*, arrive; *jika*, turn; *mka*, depart; *suka*, move.

Verbs ending in **la** are very numerous, and mostly transitive. They denote doing or making; as *dala*, create; *vala*, shut; *vula*, open; *cela*, ask; *xela*, tell; *bala*, reckon; *bàla*, write.

Verbs ending in **ma** seem to denote continued or progressive action; as *zama*, strive; *lima*, plough; *tuma*, send; *ncama*, give up in despair; *hloma*, gather (of clouds); *cìma*, grow luxuriantly.

Verbs ending in **ta** often denote action done with the hand; as *beta*, beat; *cita*, scatter; *buta*, gather; *pata*, touch; *peta*, border or hem; *tabata*, take; *gqweta*, turn over; *ambata*, dress oneself; *vata*, adorn.

Verbs ending in **mba** often denote continuous action; as *hamba*, travel; *damba*, subside; *fumba*, heap up; *hlamba*, wash; *bamba*, hold; *lamba*, become hungry; *tutumba*, throb.

Verbs ending in **nda** often denote mental feelings or acts; as *tanda*, love; *zonda*, abhor; *qonda*, understand; *henda*, tempt; *funda*, learn.

Verbs ending in **nga** usually denote tentative action, *i.e.* action the success of which is doubtful; as *bànga*, claim; *linga*, try; *singa*, go towards; *lunga*, become fit; *dinga*, promise; *punga*, sip.

Verbs are sometimes formed from descriptive nouns by the addition of the syllable **za**; as *hlwempuza*, become poor, from *ihlwempu*, a poor person; *mfenguza*, wander about in search

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of a home, from *imfengu*, a wanderer; *hiliza*, go about aimlessly, from *ihili*(*hili*), a thoughtless fellow.

Less frequently verbs are formed from such nouns by the addition of some other syllable; as *limala*, be maimed, from *isilima*, a cripple; *mfameka*, become blind, from *imfama*, a blind man; *qwalela*, become lame, from *isiqwala*, a lame man; *hlaziya*, be renewed, from *uhlaza*, fresh green grass; *hlonipa*, show respect, from *intloni*.

Many of the verbs which appear to be monosyllabic in Kaffir, as well as in Zulu, Suto, and Chwana, are in reality vowel verbs. Thus **ba**, steal; **ma**, stand; **sa**, carry; **va**, hear; and **za**, come, occur in many of the Bantu languages as **iba**, **ima**, **isa**, **iva** or **ivwa**, and **iza**. Even in Kaffir these verbs take **e**—by contraction from **ai**—wherever regular verbs take **a** before the root; as **ndiyeva**, I hear; **weba**, he stole; **eze**, and he comes; **ungeza**, you may come; **ndiseza**, I am still coming.

Monosyllabic verbs are lengthened by a syllable in the Imperative in most of the Bantu languages just as in Kaffir; thus Senna **u**-*dya* = Kaffir **yi**-*tya*, eat; Nyanja **i**-*gwa* = Kaffir **yi**-*wa*, fall. It is only in Kaffir, Zulu, and Kongo, however, that the imperative of *vowel* verbs must necessarily begin with a consonant, as Kaffir and Zulu **y**-*enza*, do; Kongo **w**-*enda*, go.

152. DERIVATION OF VERBAL FORMS.

The Infinitive Mood ends in **a** in all verbs except three—**uku-tsho**, to say so; **uku-ti**, to say or do; and **ukw-azi**, to know. These forms can perhaps be explained. **Tsho** is derived by palatalisation from **bua**—the form of the same verb still preserved in Chwana — which became first **tshua** or **tshwa**, and then **tsho**. **Ti** is a shortened form of **tiya**, still used in the phase *tiya igama*, to say (that is, to bestow) a name. The very frequent use of the verb as an auxiliary, combined with the weakness of its second consonant **y**, has led to the contraction. That a similar shortening from **aziwa**

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or **aziya** has taken place in the case of **azi** is probable from its form in Nyanja and other languages, where it is **dziwa**.

The connection of the auxiliary particle **ya** used in forming the long form of the *Present Indicative* with the verb **uku-ya**, to go, is quite doubtful. The particle takes a wide diversity of forms in different languages, being **a** in Suto and Chwana, **la** in Tonga, **na** in Swahili and Ganda, and **no** in Shona.

The termination of the *Perfect Indicative* is in different languages **ele** or **ile**, **ere** or **ire**, **ede** or **ide**, &c. It has probably arisen from the addition to the verb of the root **de** or **le**, long, before which the final **a** of the verbal root has been softened to **e** or **i**.

The origin of the particle **ā** used in forming the *Past Indefinite*, as in **nd-ā-tanda**, I loved, is uncertain, but it is perhaps identical with the **ā** of remoteness which we find in demonstratives of the third set, such as **lowā**, **elā**, **nankuyā**.

The short form of the *Future Indicative* **nd-o-bona**, may in the same way contain the **o**, indicating reference to the person addressed, which we find in demonstratives of the second set, such as **lowo**, **elo**, **nanko**. In any case its use almost always involves a reference to the person spoken to; thus **nd-o-hamba**, **w-o-hamba**, mean "I will go, you shall go—in the circumstances you mention or in the position in which you are placed."

The *Passive Voice* is formed in the Bantu languages generally, as in Kaffir, by the insertion of **w** before the final vowel of the root in polysyllabic verbs and by the insertion of **iw** or some equivalent (**uw**, **ew**) in monosyllabic verbs. That the passive form **iwe** of the Perfect Tense is contracted from **ilwe** is clear from the persistence of the full form in several of the languages, *e.g.* Súto and Chwana **ratiloe** = Kaffir **tandiwe**; Nyamwezi **wonilwe** = Kaffir **boniwe**.

The *Negative Particle* **a**, used in principal clauses, and the

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particle **nga**, used in dependent clauses, are both probably derived from a single particle **ka**. In Kongo the negative particle in both principal and dependent classes is **ke**. Other common forms of these particles are **ka**, **ga**, **ha**, **ta**, **ti**, **sa**, **si**, all of which are derivable from **ka**.

Musa in *musa uku-teta*, do not speak, is probably a contracted form of **mukisa**, send away, from **muka** or **mka**, go away. *Musa ukuteta* would then mean literally "send away speaking." (Compare our English "stop speaking.")

In the Bantu languages generally we find a series of *Derivative Forms* of the verb closely resembling in formation and meaning those which are found in Kaffir.

The suffix **ela** of the Directive Form is probably connected with the root found in **lē**, far, and **e-le**, beyond.

The suffix **isa** of the Causative Form is almost certainly derived from the same root as the Kaffir verb **sa** or **isa**, bring. (Compare our English "brought to bear.")

The **kala** of *bonakala* and, probably, the **eka** of *lahleka*, &c., are derived from the root **kala** (= Kaffir **hlala** and **sala**), remain.

The final **na** of the Reciprocal Form *bonana* is no doubt ultimately the same as the preposition **na**, with. *Bona-na* thus means to see with or together, that is to see mutually, to see each other. Hence such expressions as *sibonana no-Kàli*, we see together with Kali, that is Kali and I see each other.

The *Auxiliaries* **nga**, **nge**, indicating contingent action; **sa**, **se**, indicating action now, still or already taking place, and **kà**, **kè**, indicating action done a little or occasionally or at once, are all found extensively in Bantu.

Sa is derived from **sala**, remain, as is apparent from its form in Class 1 singular, **sele**-*hambile*. **Ka** in *a-ndi*-**ka**-*boni*, I do not yet see, is simply another form of **sa**, the letters **s** and **k** being interchangeable. Thus we have from *ndi*-**sa**-*bona*, I still or yet see, two negatives formed; *a-ndi*-**sa**-*boni*, I do not still see, that is, I no longer see; and *a-ndi*-**ka**-*boni*, I do not yet see.

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The auxiliary **ká, ké**, do a little, is undoubtedly (notwithstanding Torrend) the same word as the Kaffir verb **uku-ká**, to dip up (water), to pluck (flowers or fruit).

153. DERIVATION OF INTERROGATIVES.

The interrogative **ni**, what? is apparently the same word as the noun **i-ni**, a thing, which is found in such phrases as *a-kwehla-***ni**, nothing happened; *a-ndi-***ni** *ya-***ni** (= *a-ndinto ya-nto*), I am nothing at all; **e-nini** (= *entweni*), in the thing. (The interjection *tyini* is simply another form of *yi-ni?* what is it?)

U-bani or **u-banina**, who? is a noun built up of the root **ba**, being, and **ni**, what? **U-ba-ni** thus means what being? and **o-ba-ni**, what beings?

Pina in **ngu-wu-pina**, which is it? is the same in origin as **pina**, where? and the latter is itself derived from the locative prefix **pa** in **pa-kati**, &c.

Ngapina, how many? is either the preposition **nga**, about, and **pina**, where? in which case it would mean "about where?" or it is composed of **ngi**, the primitive word for many, **a**, of, and **pina**, in which case it would mean "many of where?"

Ni-ni, when? can be explained by reference to the cognate forms in other languages, *e.g.* Swahili **li-ni?** Suto **le-ng?** It was originally **li-ni**, and referred to some noun of Class 2, such as *i-langa*, the sun, or *i-xesha*, time. In Tonga, "when" is *izuba* **li-li**, the sun is where?

154. ADVERBS AND CONJUNCTIONS.

The derivation of most of the words which serve as adverbs and conjunctions in Kaffir is very obvious. Those which are in reality locative nouns have been referred to in Section 24.

Apa, apo and **paya** are the regularly formed demonstratives corresponding to the prefix **pa**, just as **eli, elo, eliya** corre-

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spond to the prefix **ili**, except that **paya** is used instead of **apaya**. Note the demonstrative 1 in *ndi*-l-*apa* just as in l-*o*, l-*owo*.

Oku, **oko**, **okuya**, and **oka** (in **oka**-*nye*) are in the same way demonstratives formed from the locative prefix **ku**. **Kóna** (from which the compounds *ku-kóna* or *ku-ngona*, *oku-kóna*, and *na-ngona* are derived) is the emphatic pronoun corresponding to **ku**, and **kó**, here, is a contraction of **kóna**. **Ka-l-oku** is the demonstrative **oku** preceded by the adverbial prefix **ka**, and by l as in *ndi*-l-*apa*. *Nga*-**ku**-*mbi*, the more (lit. on another occasion), contains the same prefix.

Na-pakade, ever, never, is a locative noun (meaning literally long time), preceded by the **na** of **na**-*mhla*, &c. **Ka-mbe**, to be sure, is perhaps literally "otherwise," and **mhla-umbi**, perhaps, is literally "another day." **Ku-sa-sa**, early, is a verb containing the auxiliary **sa**, and means "it still dawning."

The conjunctions are almost all formed either from **ukuba**, being, or from **oko**, that, by the help of prepositions, &c. A few other verbs, such as **uku-ti**, **uku-da**, **uku-za**, serve a similar purpose.

Ke, and, but, then, is perhaps connected with **ka**, still, yet, in *a-ndi*-**ka**-*boni*. **K-odwa**, but, only, is a form of the adjective **odwa**, alone. The derivation of **kanti**, whereas, is not so apparent.

The peculiar forms **xeni-kweni**, **xeshi-kweni** or **xesheni-kweni**, and **mhleni-kweni**, all meaning "when," are double locatives formed from the nouns **ixa**, **ixesha**, and **umhla**, *plus* the demonstrative pronoun **oko**, that. They thus mean literally "at the time at which," "on the day on which."

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APPENDIX I.

Designations of Relationship.

MALES.

	My, our.	Your.	His, her, their.
Grandfather	u-bawomkúlu,	u-yihlomkúlu,	u-yisemkúlu.
Father	u-bawo,	u-yihlo,	u-yise.
Uncle (paternal)	u-bawokazi,	u-yihlokazi,	u-yisekazi.
Uncle (maternal)	u-malume,	u-yihlolume,	u-yiselume.
Brother (of sister)	um-nakwetu,	um-nakwenu,	um-nakwabo.
Brother (elder of brother)	um-kúluwe.		
Brother (younger of brother)	um-ninawe.		
Brother (generally)	um-zalwana.		
Son	u-nyana.		
Grandson	um-zukulwana.		
Nephew (brother's child)	u-nyana (womkúluwe, &c.)		
Nephew (sister's child)	um-tshana.		
Father-in-law (of man)	u-somfazi.		
Father-in-law (of woman)	u-sondoda.		
Brother-in-law (wife's brother)	um-lam.		
Brother-in-law (sister's husband)	um-kwe.		
Brother-in-law (husband's brother)	um-kúluwe or um-ninawe.		
Son-in-law	umkwenyana or um-yeni wentombi.		
Parent	um-zali.		
Cousin	(Same as brother)		

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Designations of Relationship.

Females.

	My, our.	Your.	His, her, their.
Grandmother	u-makúlu,	u-nyokokúlu,	u-ninakúlu.
Mother	u-ma,	u-nyoko,	u-nina.
Aunt (paternal)	u-dade bobawo,	u-dade boyihlo,	u-dade boyise.
Aunt (maternal)	u-makazi,	u-nyokokazi,	u-ninakazi.
Sister (of brother)	u-dade wetu,	u-dade wenu,	u-dade wabo.
Sister (elder of sister)	,,	,,	,,
Sister (younger of sister)	um-sakwetu,	um-sakwenu,	um-sakwabo.
Sister (generally)		u-dade.	
Daughter		intombi.	
Granddaughter		um-zukulwana.	
Niece (brother's child)		intombi (yomkúluwe or yomninawe).	
Niece (sister's child)		um-tshanakazi.	
Mother-in-law (wife's mother)		u-nomfazi or um-kwekazi.	
Mother-in-law (husband's mother)		u-ninazala or u-ninantloni.	
Sister-in-law (husband's sister)		in-dodakazi.	
Sister-in-law (brother's wife)		umkúluwekazi or umninawekazi.	
Sister-in-law (wife's sister)		um-lamkazi.	
Daughter-in-law		u-molokazana.	
Parent		um-zalikazi.	
Cousin		(Same as sister).	

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APPENDIX II.

The Months, the Seasons, and the Phases of the Moon.

(*a*) The Months—Kaffir Names.

January, **Eyom-Qungu** (month of Tambuki-grass).
February, **Um-Dumba** or **Eyom-Dumba** (swelling grain).
March, **U-Ndozosela** (I shall roast for myself, *i.e.* new maize).
April, **Utshaz' impuzi** (withering of pumpkins).
May, **Eka-Canzibe** (month of Canopus).
June, **U-Ntulikazi** (great dust-storms).
July, **Eye-Kàla** or **Eye-Ntlaba** (month of aloes).
August, **Eye-Tupa** (month of buds), **U-Ncwàbakazi** (great burying.
September, **Eyom-Sintsi** (month of the Kaffir-tree—*Erythrina Caffra*).
October, **Eye-Dwaĭa** (month of *Senecio latifolius*).
November, **Eye-Nkanga** (month of *Senecio juniperinus*).
December, **Eyom-nga** (month of the mimosa).

(*b*) The Months—Embo Names.

January, **U-Ntlolanja** (dog spying, *i.e.* for new maize).
February, **U-Ndaza** (? and then I).
March, **Um-Basa** (lighting of fires, *i.e.* to roast new maize).
April, **Um-Gudluli** (effort past).
May, **U-Ntlangula** (taking out).
June, **U-Ntulikazi** (great dust-storms).
July, **Um-Pandula.**
August, **U-Madikazi** (widows), **U-Ncwàbakazi** (great burying).
September, **U-Mfumfu** (soft, balmy month).
October, **U-Zibandlela** (grassy paths).
November, **U-Lwezi.**
December, **U-Ntsinga** (emerald cuckoos).

(*c*) The Seasons.

Spring, **I-Ntlakohlaza** or **I-Ntlokohlaza** (green points of grass).
Summer, **I-Hlobo** (the genial, friendly season).
Autumn, **Ukw-Indla** (the eating season).
Winter, **Ubu-Sika** (the cutting or reaping season).

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(*d*) The Phases of the Moon.

First Quarter, **Inyanga itwasile** (the moon has commenced practice).
Full Moon, **Inyanga ihlangene** (the moon has joined or rounded).
Third Quarter, **Inyanga iqėkekile** (the moon is broken).
Fourth Quarter, **Inyanga seyiselwa** (the moon is overtaken by the dawn).
New Moon, (*i.e.* No moon), **Inyanga ifile** (the moon is dead).

APPENDIX III.

Heavenly Bodies and Natural Phenomena.

Ilanga, the sun.
Inyanga, the moon,
Inkwenkwezi, the stars.
Ikwėzi, Venus as the Morning Star. (The star *par excellence.*)
Ucel' Izapolo, Venus as the Evening Star. (The star of milking-time.)
Imbal' ubusuku, } the planet } (The recorder of the night.)
Ingcand' ubusuku, } Jupiter } (The traverser of the night.)
Isoka lasekunene, Sirius. (The suitor on the right hand.)
Isoka lasekóhlo, Canopus. (The suitor on the left hand.)
U-Canzibe, Canopus, as seen rising before daybreak in May.
Isi-Limela, the Pleiades. (The ploughing cluster.)
Ama-Ŗoza, Orion. (The stars in rows.)
Umgca, a comet.
Inkwenkwezi entshotsholozi or **ebinzayo**, a shooting star or meteor.
Umnyele, the Milky Way or Galaxy.
Itunzi lelanga, an eclipse of the sun. (A shadow on the sun.)
Itunzi lenyanga, an eclipse of the moon. (A shadow on the moon.)
Unyikimo lomhlaba, an earthquake.
Unogumbe, a flood.
Ukubalela kwelanga, a drought.
Uqwitela, a hurricane.
Isipango, a thunderstorm or rainstorm.
Isipango samatye, a hailstorm.
Utulikazi, a duststorm.

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Ududumo, thunder. **Liyaduduma (izulu)**, it thunders.
Umbane, lightning. **Liyabaneka (izulu)**, it lightens.
Imvula, rain. **Liyana (izulu)**, or **iyana (imvula)**, it rains.
Umnyama, a rainbow.
Isicóto, hail.
Ingqele, frost, cold.
Iqabaka, hoar-frost.
Umkénci, ice.
Iképu, snow.
Ulwandle luzele, high water. (The sea is full.)
Ulwandle luvile, low water. (The sea has heard.)
Ulwandle luyalwa, the sea is stormy (fighting).

APPENDIX IV.

Kaffir Names of the principal South African Mammals.

Four-Handed.

Inkawu, the common brown monkey.
Intsimango, the ring-tailed monkey.
Imfene, the baboon.

Insect-Eating.

Ilulwane, the bat.
Intuku, the mole.
Inqalu, **Imbiba**, } kinds of shrews.

Flesh-Eating (*Amaŧamncwa*).

Ingonyama, the lion.
Ingwe, the leopard.
Ihlosi, the Kaffir cat.
Indlozi, the tiger cat.
Imbodla, **Ingada**, **Inywági**, **Icátaza**, } kinds of wild cat.
Iqaqa, the civet or musk cat.
Umhlangala or **umdlangala**, the genet.
Inyongci, the aard-wolf.
Incúka, the hyena.
Inja, the dog.
Inja yomoya, a greyhound.
Ixwili, the African wild dog.
Impungutye, the jackal.
Inci, the mane-haired jackal.
Inyengeleta, a kind of weasel.
Icélesi, a kind of marten.
Intini, the otter.

Sea-Living.

Umnenga, the whale.

Gnawing.

Umvundla, the hare.
Intenetya, a kind of hare.
Ingqaba, a kind of hare.
Inqumeya or **unziponde**, the spring-hare.
Incanda, the porcupine.

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Ibuzi, the rat.
Impuku, the mouse.

HOOFED.

Imbila, the rock-rabbit.
Idwele, the bush-dassie.
Umqâ, the tree-dassie.
Indlovu, the elephant.
Ihashe, the horse.
Iyesile, the ass.
Imbongolo, a mule.
Iqwaŧa, the quagga.
Idauwa, the zebra.
Umkombe, the rhinoceros.
Imvubu, the hippopotamus.
Ingulube, the wild boar.
Inxagu, the reed pig.
Ihagu, the domestic pig.
Icowa or **indlulamiti**, the giraffe.
Inyati, the buffalo.
Inkomo, the ox.
Imvu, the fat-tailed sheep.
Igusha, the woolled sheep.
Imbuzi, the native African goat.
Ibokwe, the imported goat.
Iseyibokwe, the Angora goat.

(Antelopes—*Inyamakazi.*)

Ibâdi, the spring-buck.
Imbabala, the bush-buck.
Impofu, the eland.
Impunzi, the duiker or grey antelope.
Ilinqa, the blesbok.
Inqu, the gnu or wildebeest.
Intlangu, the reed-buck.
Inxala, the red rhebok.
Inxúnxú, the grysbok.
Iputi, the blue-buck.
Iqudu, the koodoo
Ilitse, the klipspringer.
Itshabanqâ, the steenbok.
Iula, the oribi or blikbok.
Ixáma, the hartebeest.
Iliza, the Vaal rhebok.

TOOTHLESS.

Ibénxa or **ihodi**, the Cape ant-bear.

APPENDIX V.

Names of the better known South African Birds.

BIRDS OF PREY.

Unomakwezane, the fish eagle.
Untsho, a kind of eagle.
Ukózi, the white merlin hawk.
Untloyiya, **Ukétshe**, **Ingqanga**, } kinds of hawks.
Isanxâ or **isiŧauŧau**, a kind of buzzard.
Ixálanga, the common vulture.
Usilwangangubo, the eared vulture.
Inxánxósi, the secretary bird.
Isikova, the common owl.
Isihuluhulu, the horned owl.
Ifubesi, the forest owl.

PASSERINE BIRDS.

Inxanxadi, a black and white shrike,

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Ubikwe, a brownish shrike.
Ujejane, a flycatcher.
Umcelu, a kind of wagtail.
Umswi, the blue thrush.
Umlonji or **umlonjane**, the Cape canary.
Ungxengezi, the sedge warbler.
Isanzwili, a kind of warbler.
Inyatini, the green starling or spreuw.
Ugiyogiyo, a kind of starling.
Unowambu, the wattled starling.
Isomi, a red-winged starling.
Umfo, the yellow starling or oriole.
Unondlwane, a kind of sparrow.
Inqatyana, a kind of sparrow.
Ihobohobo, the yellow river-finch.
Ujobela, the red-billed Whidah-finch.
Ibáku, a kind of Whidah-finch.
Isahombe, a yellow-backed finch.
Igwangqa, **Icelu**, **Inqilo**, kinds of larks.
Ihobe, the ring-dove.
Izuba, a wood-pigeon.
Ivukutu, a rock-pigeon.
Unomyayi or **Ikwábaba**, the raven.
Ihlungulu, a white-necked carrion crow.
Igwangwa, a white-breasted crow.
Igqaza, the Cape pippit.
Ugxakweni, the titmouse.
Isixwila, the kingfisher.
Uxomoyi, the great kingfisher.
Undozela, a kind of kingfisher.
Incúncú, the sun-bird or honey-sucker.
Umkolwane, the common hornbill.
Ilitwa, the trumpeter hornbill.
Intsikizi, the African ground hornbill.
Inkonjane, the swallow.
Ihlabankomo, the swift.
Udebeza, a kind of night-jar.

SCRATCHERS.

Inkuku, the common fowl.
Ikwakwini or **ikalkuni**, the turkey.
Ipikoki, the peacock.
Impangele, the guinea-fowl.
Inkwali, the Cape pheasant.
Isikwátsha, the Cape partridge.
Intendele, the grey-winged partridge.
Isagwityi, the quail.
Iseme, the Cape bustard (Du. *pauw*).

PERCHERS.

Ubóbóyi, the hoopoe.
Igolomi, the touraco or lory.
Usinga, the emerald cuckoo.
Upezu-komkóno, the red-crested cuckoo.
Intshatshongo, a kind of cuckoo.
Intakobusi, the honey-guide.
Inqolamti or **isinqolamti**, the wood-pecker.
Iqongqoti, a kind of wood-pecker.
Isikwénene, the parrot.

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WADERS.

Ingwamza, the stork.
Ukwálimanzi, the heron.
Ihemu, the crested crane.
Indwe, the blue crane.
Iqaqolo, the bell crane.
Igxiya, the lapwing.
Intlintiyoya, a kind of plover.
Iñañane, the hadada or blue ibis.
Uqimgqoshe or **utekwane**, the hammer-head.
Ingcwangube, a kind of pelican.

SWIMMERS.

Idada, the duck.
Iłanisi, the domestic goose.
Ilowe, the wild goose.

RUNNERS.

Inciniba, the ostrich.

APPENDIX VI.

The better known South African Reptiles and Amphibians.

TORTOISES.

Ufudo or **usikolupati**, the water tortoise.
Inqulo, the land tortoise.

LIZARDS.

Icilitshe, the common lizard.
Iqungequ, a large kind of lizard.
Intulo, a kind of lizard.
Ułoqotyeni, the rock lizard.
Ulovane, the chameleon.
Uxam, the monitor or leguavan.
Ingwenya, the crocodile.

FROGS.

Isele, the common frog.
Ixoxo, the large kind of frog.
Igogode, a large toad (Du. *platana*).
Idemfu, a kind of toad.

SERPENTS (*Inyoka*).

Inamba or **ifoli**, the python.
Ipimpi, the common cobra (Du. *ringhals*).
Inyushu, a kind of cobra.
Iłamba, the puff-adder.
Iłamba lamatye, the mountain puff-adder.
Ibululu, a large kind of puff-adder.
Inkwakwá, a poisonous brown snake.
Intlangu, a poisonous brown snake.
Inambezulu, a green tree-snake.
Izilenzi, a black water-snake.
Unomatambezantsi, a snake with rudimentary limbs.

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APPENDIX VII.

Parsing and Analysis in Kaffir.

In the parsing of Kaffir words the general principle to be kept in view is that the whole word should be taken as printed, and if it contains particles of any kind these should not be parsed separately, but only *referred to*. The essential part of the word is always the last part (excluding inflections like *ile* and *eni*).

In the parsing of nouns the class, number, and case should be stated, and any preposition or copula that precedes the noun should be referred to. E.g. **Bawo amahashe enkosi** *angenile* **entsimini ka-Pato.** *Sihambe* **ngenyawo.** *Izinto* **zasemhlabeni.**

Bawo, a noun of Class 1 singular, in the vocative case.
Amahashe, a noun of Class 2 plural, in the nominative case to *angenile*.
Enkosi, a noun of Class 3 singular, in the possessive case to *amahashe*.
Entsimini, a noun of Class 3 singular, in the locative case.
Ka-Pato, a noun of Class 1 singular, in the possessive case to *entsimini*.
Ngenyawo, a noun of Class 5 plural, preceded by the preposition **nga**.
Zasemhlabeni, a noun of Class 6 singular, in the possessive-locative case to *izinto*.

Personal pronouns, when used as subject, object, or copula, should not be parsed separately, but should be referred to in connection with the verb or noun which follows them. When used as substantives, or when preceded by a preposition, or the copula, or a possessive particle, the pronouns must be parsed and the preceding particles referred to. E.g. *Amadoda* **angabalusi.** *Ndifuna* **yona.** *Yiza* **nati.** *Izinto* **zabo.**

Angabalusi, a noun of Class 1 plural, preceded by the pronominal copula of the same class, and by the pronominal subject of Class 2 plural referring to *amadoda*.
Yona, a substantive personal pronoun of Class 3 singular, in the objective case to *ndifuna*.

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Nati, a personal pronoun of the first person plural, preceded by the preposition **na**.

Zabo, a personal pronoun of Class 3 plural, in the possessive case to *izinto*.

As relative pronouns and particles never form independent words, they can only be *referred to* in parsing.

Demonstrative pronouns will be parsed independently when they follow their nouns, but merely referred to when they precede them, *e.g.*—

Eliya, a demonstrative pronoun (or adjective) of Class 2 singular, referring to **ihashe**.

Elahashe, a noun of Class 2 singular, preceded by a demonstrative pronoun of the same class.

In parsing adjectives, they should be classified as quantitative (adjectives of the first kind) or qualitative (adjectives of the second kind), and their use as attributes or as predicates should be mentioned, as well as the nouns to which they refer. E.g. *Inkomo* **endala**. *Ĩnkomo* **zindala**. *Abantu* **ababomvu**. *Ĩnkomo* **zibomvu**.

Endala, an adjective of the first kind (or a quantitative adjective), used as attribute to the noun *inkomo*.

Zindala, an adjective of the first kind, used as predicate to the noun *ĩnkomo*.

Ababomvu, an adjective of the second kind (or a qualitative adjective), used as attribute to the noun *abantu*.

Zibomvu, a qualitative adjective, used as predicate to the noun *inkomo*.

Numerals should be parsed either as adjectives or as nouns, as the case may be. Nouns used as adjectives will be parsed in the same way as numeral nouns. E.g. *Izinto* **ezintandatu**. *Abantu* **basixénxe**. *Umntu* **olihlwempu**.

Ezintandatu, a numeral adjective, used as attribute to the noun *izinto*.

Basixénxe, a numeral noun of Class 4 singular, used as predicate to the noun *abantu*.

Olihlwempu, a noun of Class 2 singular, used as attribute to the noun *umntu*.

In parsing verbs, the kind of verb—transitive or intransitive

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—should be stated, and if the verb is in the passive voice this should be noted. The mood and tense should be given, and the pronominal subject and object should, if present, be referred to, as well as any auxiliary particle which may be incorporated in the verb. E.g. *Umti* **uyakula**. *Izinja* **zimbonile**. *Inkwenkwe* **yabetwa**. *Sifikile ukuze* **sincede**. *Abantu* **sebehambile**. **Anditetanga**.

Uyakúla, a verb, intransitive, indicative mood, present tense, long form, with pronominal subject of Class 6 singular referring to *umti*.

Zimbonile, a verb, transitive, indicative mood, perfect tense, long form, with pronominal subject of Class 3 plural referring to *izinja*, and pronominal subject of Class 1 singular referring to *umntu*.

Yabetwa, a verb, transitive, passive voice, indicative mood, past indefinite tense, with pronominal subject of Class 3 singular referring to *inkwenkwe*.

Sincede, a verb, intransitive, subjunctive mood, present tense, with pronominal subject of the first person plural.

Sebehambile, a verb, intransitive, perfect participle, with pronominal subject of Class 1 plural, and auxiliary particle **se**.

Anditetanga, a verb, intransitive, indicative mood, perfect tense, negative form, with pronominal subject of the first person singular.

The parsing of adverbs and conjunctions presents no difficulty. The class of adverb should be stated, and the verb or other word modified should be mentioned. The kind of conjunction should be stated, and the clauses connected should be noted, E.g. *Jonga wena* **ngapambili**. *Umtu omkúlu* **kakulu**. *Ndingeza* **ukuba** *uyandifuna*. **Noko** *nditetayo abayikupulapula*. *Bacela ukudla* **ngokuba** *belambile*.

Ngapambili, an adverb of place, modifying the verb *jonga*.

Kakúlu, an adverb of degree, modifying the adjective *omkúlu*.

Ukuba, a subordinative conditional conjunction, joining the clauses *ndingeza* and *uyandifuna*.

Noko, a subordinative relative conjunction, joining the clauses *nditetayo* and *abayikupulapula*.

Ngokuba, a subordinative causal conjunction, joining the clauses *bacela ukudla* and *belambile*.

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The general analysis of a sentence will as a rule take the same form as in English, except that to the three usual classes of subordinate clauses there must in Kaffir be added a fourth — the subjunctive clause. Causal conjunctions with the participles which follow them should probably be analysed as adverbial adjuncts rather than as separate clauses.

In detailed analysis, subject and predicate will often have to be classed together, namely, when the subject is incorporated in the verb, and the same thing will happen in the case of the object.

Examples: *Ndiyazi ukuba niposisile. Lomntu angeza ukuba uyamfuna. Siyamazi umntu ofikileyo izolo. Hambani nisebenze. Bacela ukudla ngokuba belambile.*

Kind of Clause.	Clause Divided.	Names of Parts.
Principal clause	**Ndiyazi**	Subj. and Pred.
Subordinate noun clause	**ukuba niposisile**	Connective. Subj. and Pred.
Principal clause	**Lomntu angeza**	Subject. Predicate.
Subordinate adverbial clause	**ukuba uyamfuna**	Connective. Subj. Pred. and Obj.
Principal clause	**Siyamazi umntu**	Subj. and Pred. Object.
Subordinate adjective clause	**ofikileyo izolo**	Subj. and Pred. Advl. adjunct of time.
Principal clause	**Hambani**	Pred. and Subj.
Subordinate subjunctive clause	**nisebenze**	Subj. and Pred.
Simple sentence	**Bacela ukudla ngokuba belambile**	Subj. and Pred. Object. Advl. adjunct of cause.

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APPENDIX VIII.

Brief Summary of the Accidence.

Nouns in Kaffir are distinguished and divided into classes by means of Prefixes. Most of the prefixes have more than one form. The commonest forms of the prefixes are as follows:—

Class.	Singular.	Plural.
1	**um**, **u**, as *um-ntu*, *u-bawo*,	**aba**, **o**, as *aba-ntu*, *o-bawo*.
2	**ili**, **i**, as *ili-tye*, *i-sango*,	**ama**, as *ama-sango*.
3	**in**, as *in-to*, *in-tonga*,	**izin**, **īn**, as *izin-to*, *īn-tonga*.
	im, as *im-vu*, *im-bila*,	**izim**, **īm**, as *izim-vu*, *īm-bila*.
	i, as *i-mini*, *i-lokwe*,	**ī**, as *ī-mini*, *ī-lokwe*.
4	**isi**, as *isi-tya*,	**izi**, as *izi-tya*.
5	**ulu**, **u**, as *ulu-ti*, *u-donga*,	**izin**, **īn**, as *izin-ti*, *īn-donga*.
	ulu-vo, *u-pondo*,	**izim**, **īm**, as *izim-vo*, *īm-pondo*.
	u-hadi, *u-lwimi*.	**ī**, as *ī-hadi*, *ī-lwimi*.
6	**um**, as *um-lambo*,	**imi**, as *imi-lambo*.
7	**ubu**, as *ubu-ntu*.	
8	**uku**, as *uku-hamba*.	

The first vowel of the prefix is an article meaning "a" or "the." It is omitted (*a*) in the vocative case, (*b*) after demonstrative pronouns, (*c*) after the prepositions **ka** and **kwa**, (*d*) in negative expressions, (*e*) when something entirely indefinite is spoken of.

The Cases of nouns are the Nominative, Objective, Vocative, Locative, and Possessive.

The Nominative and Objective have the same form, as *um-ntu*.

The Vocative is formed by omitting the article of the Nominative, as *mntu*. The suffix **ndini** is sometimes added as *mntu-ndini*.

The Possessive Case of proper nouns and of a few other words is formed by means of a preposition—**ka**, which is usually preceded by a pronoun derived from the prefix of the governing noun, as *i-hashe lika-Yohane*, *izi-ntu zika-bawo*. The pronoun is omitted in Classes 1, 3, 6 singular, and in Class 2, 6 plural, as *um-fazi ka-Yohane*; *imi-zi*

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ka-bawo. After **ka** the noun in the possessive loses its article.

The Possessive Case of all other nouns is formed by means of a preposition—**a**, preceded by a pronoun derived from the prefix of the governing noun. The preposition **a** contracts with the article of the noun governed, as *i-hashe le-nkosi* (for *la-inkosi*); *i-hashe lo-mntu; izi-nto za-bantu.*

The Locative is formed by changing the article into **e**, and by adding the suffix **ni**, before which **a** becomes **e**, **o** becomes **we** or **e**, and **u** becomes **wi** or **i**, as *isi-tya, esi-tyeni; ubu-de, e-bu-deni; um-kosi, em-kosini; ubu-so, ebu-sweni; in-komo, en-komeni; in-dlu, en-dlwini; ili-fu, eli-fini.* A labial sound is usually changed into a palatal sound before the locative suffix, as *i-hlobo, e-hlotyeni; um-lomo, em-lonyeni; um-lambo, em-lanjeni; u-sapo, elu-satsheni.*

Proper names of places, and some other very common words, change the article into **e**, but add no suffix in the locative, as *e-Kàpa, e-kàya, elw-andle, e-mini.*

Locative Nouns with the prefix **pa** are used as adverbs and prepositions. They are followed by the possessive case corresponding to the prefix **ku**, as *pa-mbi kwe-ndlu.*

Personal Pronouns have six forms or cases, namely: the pronoun used as subject, the pronoun used as object, the pronoun used as copula, the pronoun used as substantive, the pronoun used with prepositions, and the pronoun in the possessive. All the pronouns of the third person are derived from the prefixes of the nouns for which they stand. The forms are shown in the following table, which should be read downwards:—

SINGULAR.

Person I.		II.	III.							
Class.			1	2	3	4	5	6	7	8
Subj.	ndi	u	u	li	i	si	lu	u	bu	ku
Obj.	ndi	ku	m	li	yi	si	lu	wu	bu	ku
Cop.	ndi	ngu	ngu	li	yi	si	lu	ngu	bu	ku
Subs.	mna	wena	yena	lona	yona	sona	lona	wona	bona	kóna
Prep.	m	we	ye	lo	yo	so	lo	wo	bo	kó
Poss.	m	kó	ké	lo	yo	so	lo	wo	bo	kó

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PLURAL.

Person I.		II.	III.					
Class.			1	2	3	4	5	6
Subj.	si	ni	ba	a	zi	zi	zi	i
Obj.	si	ni	ba	wa	zi	zi	zi	yi
Cop.	si	ni	nga	nga	zi	zi	zi	yi
Subs.	tina	nina	bona	wona	zona	zona	zona	yona
Prep.	ti	ni	bo	wo	zo	zo	zo	yo
Poss.	tu	nu	bo	wo	zo	zo	zo	yo

The personal pronouns serve also as relative pronouns, but a suffix **yo** is added to the verb of a relative clause when the verb ends the clause; and when the antecedent noun has an article, a relative particle, meaning "the one" or "the ones," is put at the beginning of the clause. This particle is **a, e,** or **o,** according as the vowel of the subject of the clause is **a, i,** or **u.** It contracts with subjects consisting only of a vowel, as is seen in the following table. (In Class 1 singular the relative particle is **o** in the nominative and possessive, but **a** in the objective.)—

SINGULAR.

I.	II.	III.	2	3	4	5	6	7	8
e-ndi	ō (o-u)	ō (o-u)	e-li	ē (e-i)	e-si	o-lu	ō (o-u)	o-bu	o-ku

PLURAL.

I.	II.	III.	2	3	4	5	6
e-si	e-ni	a-ba	ā (a-a)	e-zi	e-zi	e-zi	ē (e-i)

There are three sets of demonstrative pronouns, the first expressing "this," "these"; the second "that," "those," (there, where you are); the third "that," "those," (yonder, where he is). (See table on p. 53.) There are also three

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sets of adverbial demonstratives expressing "here he is," "there he is," "yonder he is." (See table on p. 55.)

Adjectives are of two kinds, those expressing quantity or dimension and those expressing quality or colour. Both kinds are used either as predicates or as attributes.

Adjectives of quantity when used as predicates take the same prefixes as the nouns they refer to, but without the article, as *um-ntu m-kulu.* When used as attributes they put the relative particles before the noun prefixes, as *um-ntu om-kulu.*

Adjectives of quality when used as predicates take the pronominal subjects before them, as *um-ntu u-bomvu.* When used as attributes they put the relative particles before the pronoun, as *um-ntu o-bomvu.*

Nouns may be used as adjectives by the help of the relative particle followed by the pronominal copula, or by the preposition **na**, as *into e-l-usizi, into e-no-msebenzi.*

Intransitive verbs in the perfect tense also serve as adjectives; as *lento i-lungile; umntu o-tembekileyo.*

The first six cardinal numerals, **nye, bini, tatu, ne, hlanu, tandatu,** are adjectives of quantity. The other cardinal numerals are nouns, and are connected with the nouns they qualify by means of the relative particles and the pronominal copula, as *intsuku ezi-l-ishumi.* They are **isi-xénxe, isi-bózo, i-toba, i-shumi, i-kulu, i-waka, isi-gidi.**

The ordinal numerals are all nouns, mostly of Class 4, and are governed in the possessive case by the noun numbered, as *umhla we-sine.*

Adverbial numerals are formed by means of the prefix **ka**, as *ka-tatu.*

The Verb has five moods, the Indicative, Subjunctive, Temporal, Imperative, and Infinitive. The Indicative Mood has four Primary Tenses, three of which have two forms, and six Secondary Tenses, each of which has a full and a contracted form. These tenses are as follows:—

Present, Long. **Ndi-ya-tanda**, I love, or do love, or am loving.
,, Short. **Ndi-tanda**, . . . I love . . .
Perfect, Long. **Ndi-tandile**, I loved or have loved.

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Perfect, Short. **Ndi-tandé**, I loved or have loved.
Past Indefinite. **Nd-ā-tanda**, I loved or did love (once).
Future, Long. **Ndiya ku-tanda**, I shall or will love.
,, Short. **Nd-o-tanda**, I will love (in that case).
First Imperf. **(Ndi)be ndi-tanda**, I was loving, or have been loving.
First Pluperf. **(Ndi)be ndi-tandile**, I had loved or had been loving.
First Fut. Impf. **(Ndi)be ndiya kutanda**, I would have loved.
Second Imperf. **Nda(ye) ndi-tanda**, I was loving (once).
Second Pluperf. **Nda(ye) ndi-tandile**, I had loved.
Sec. Fut. Impf. **Nda(ye) ndiya kutanda**, I would have loved.

The Subjunctive Mood has two tenses, Present and Past—

Pres. Subjunct. **Ndi-tande**, and I love, or that I may love.
Past Subjunct. **Nd-a-tanda**, and I loved.

The Temporal, Imperative, and Infinitive Moods have each one tense—

Pres. Temporal. **Nd-a-kutanda**, when I love, or loved.
Pres. Imperat. **Tanda**, love (thou).
Pres. Infinitive. **Uku-tanda**, to love.

The Passive Voice is formed by inserting **w** before the last vowel of the verb, as *ndiyatanda, ndiyatandwa; nditandile, nditandiwe* (for *nditandilwe*); *nditande, nditandwe*. Labial sounds are changed into palatal sounds before the passive inflection, as *bopa, botshwa; bamba, banjwa; tuma, tunywa*.

Negation is effected in the primary tenses of the indicative by putting **a** before the subject, and changing the final vowel, as *nditanda, anditandi; nditandile, anditandanga; ndiya kutanda, andiyi kutanda*. In the participles, the secondary tenses of the indicative, and dependent moods, negation is effected by putting **nga** after the subject and changing the final vowel, as *benditanda, bendingatandi; nditande, ndingatandi; into enditandayo, into endingatandiyo*.

Monosyllabic verbs insert **yi** before the root in the imperative, and **si** in the present participle (when there is no pronominal object). They insert **i** before **w** in the passive voice, e.g. *yi-za, bendisiza, ibiwe*. In most of them an **a** is changed into **e** before the root of the verb, as *ndiyeza, ndeva, ukuze eze*.

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Vowel verbs insert **y** in the imperative, and **s** in the present participle (when there is no pronominal object). Some of them insert i before **w** in the passive voice, *e.g. yenza, bendisenza, iyenziwa.*

The auxiliary **nga** inserted in the verb expresses "may," and "shall" or "will" (if . . .).

The auxiliary **ndi-nge** used before the participles expresses "should" or "would," and "ought."

The auxiliary **sa** inserted in the verb expresses "still" or "yet," and with a negative "no longer."

The auxiliary **ka** (another form of **sa**) with a negative expresses "not yet."

The auxiliary **ndi-se** used before the participles expresses "already."

The auxiliary **ndi-ká** expresses "a little," "once," "sometimes," and in the imperative "please."

The auxiliary **ndi-za** expresses "then," and with negatives "never."

The auxiliary **uku-ti** means to do something which is explained in the word or words that follow.

Besides their simple form, verbs have the following Derivative Forms: The Directive Form, as **tandela**; the Causative Form, as **tandisa**; the Reciprocal Form, as **tandana**; the Stative Form, as **tandeka**. Many verbs have secondary derivative forms made by combining or reduplicating the suffixes of the derivative forms, as **tetelela, tetisisa, lahlekisa, buyisela.**

Interrogatives are either **nina**, what, or **pina**, where, or compounds of these, as *ubanina*, who; *ngapina*, how many?

Adverbs are divided into adverbs of time, as *ngoku;* adverbs of place, as *apa;* adverbs of manner, as *kakuhle;* adverbs of cause, as *ngoko;* adverbs of degree, as *kunene;* adverbs of mood, as *mhlaumbi.*

Conjunctions are divided into *co-ordinative* and *subordinative.* The latter are divided into *declarative* and *conditional*, both followed by the indicative; *relative*, followed by the indicative with the suffix **yo**; *causal*, followed by the participles; and *final*, followed by the subjunctive.

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VOCABULARY

abā, *p. dem. cl.* 1 *pl.* these.
abayā, *p. dem. cl.* 1 *pl.* those yonder.
is-abelo, *n.* 4, share, portion.
abo, *p. dem. cl.* 1 *pl.* those.
abona, *p. dem. cl.* 1 *pl.* the very.
ahlula, *v. t.* divide, separate.
akā, *v. t.* build, erect.
akéla, *v. t.* build for.
um-aki, *n.* 1, a builder.
is-akiwo, *n.* 4, a building.
aleka, *v. t.* overlay, add to.
um-alusi, *n.* 1, a shepherd.
ambata, *v. i.* dress, clothe (oneself).
ambesa, *v. t.* clothe (another).
amkela, *v. t.* receive.
is-andi, *n.* 4, noise, sound.
am-andla, *n.* 2 *pl.* strength, power.
is-andla, *n.* 4, the hand.
ulw-andle, *n.* 5, the sea; *pl.* ilwandle.
is-ando, *n.* 4, a hammer.
andula, *v. t. aux.* do just then.
is-ango, *n.* 4, a gate.
is-anuse, *n.* 4, a witch-doctor.
am-anzi, *n.* 2 *pl.* water.
apa, *adv.* here.
is-apeta, *n.* 4, a bow.
apo, *adv.* there.
apo, *conj.* where.
apuka, *v. i.* break, be broken.
apula, *v. t.* break.
awona, *p. dem. cl.* 2 *pl.* the very.
ayama, *v. i.* lean.
azi, *v. t.* know.
is-azi, *n.* 4, a sage.
ukw-azi, *n.* 8, knowledge.
azisa, *v. t.* make known.
is-aziso, *n.* 4, notice.
ba, *v. i.* become, be.
ba (**iba**), *v. t.* steal.
um-baba, *n.* 6, the Cape chestnut.
u-babalo, *n.* 5, grace, favour.
um-Bâca, *n.* 1, a Baca.
isi-bâkabâka, *n.* 4, the sky.
bâla, *v. t.* write, mark.
bala, *v. t.* count, reckon.
i-bala, *n.* 2, a colour.
baleka, *v. i.* run, hasten.
im-bali, *n.* 3, a story.
balisa, *v. t.* relate, recite.
bamba, *v. t.* seize, catch.
bambelela, *v. t.* hold on to.
u-bambo, *n.* 5, a rib.
isi-bane, *n.* 4, a candle, lamp.
um-bane, *n.* 6, lightning.
banga, *v. t.* cause.
bânga, *v. t.* claim.
bangela, *v. t.* cause for.
u-banina, *n.* 1, any one, who?
banzi, *adj.* wide, broad.
ubu-banzi, *n.* 7, width, breadth.
um-Bâshe, *n.* 6, the Bashee River.

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i-báso, *n.* 2, a gift, prize.
i-bawa, *n.* 2, a greedy person.
u-bawo, *n.* 1, my or our father.
u-bawokazi, *n.* 1, my paternal uncle.
u-bawomkúlu, *n.* 1, my grandfather.
i-Báyi, *n.* 2, the Bay, Port Elizabeth.
beka, *v. t.* set, put, lay, place.
béka, *v. i.* and *t.* look or go towards.
im-beko, *n.* 3, honour, respect.
ubu-bele, *n.* 7, kindness.
beta, *v. t.* beat, punish.
bi, *adj.* bad, ugly.
ubu-bi, *n.* 7, evil, ugliness.
izi-bidi, *n.* 4 *pl.* dregs.
bika, *v. t.* report, announce.
bila, *v. i.* boil.
im-bila, *n.* 3, a rock-rabbit.
izi-bilini, *n.* 4 *pl.* the intestines.
binga, *v. t.* offer sacrifice.
bingelela, v. *t.* sacrifice on behalf of.
um-bingelelo, *n.* 6, a sacrifice.
bini, *num. adj.* two.
isi-bini, *n.* 4, a two, the second.
u-bisi, *n.* 5, sweet milk.
biza, *v. t.* call, name.
im-biza, *n.* 3, a pot.
um-boko, *n.* 6, a trunk, proboscis.
bola, *v. i.* rot.
im-bola, *n.* 3, ochre, red clay.
bolile, *adj.* rotten.
bomvu, *adj.* red.
bona, *p. pers. cl.* 1, they.
bona, *v. t.* see.
uku-bona, *n.* 8, seeing.
bonakala, *v. i.* appear.
bonana, *v. i.* see each other.
bonga, *v. t.* praise, celebrate.
um-boniso, *n.* 6, show, exhibition.
um-bono, *n.* 6, vision.
bopa, *v. t.* tie, bind.
bopela, *v. t.* bind for.
bopisa, *v. t.* cause to bind.
isi-bózo, *n.* 4, an eight, the eighth.
búbá, *v. i.* die, expire.
búbisa, *v. t.* destroy.
buka, *v. t.* admire, prize, welcome.
bukáli, *adj.* sharp.
búla, *v. t.* thrash.
bulala, *v. t.* kill, murder.
bulela, *v. t.* thank.
bulisa, *v. t.* salute.
um-buliso, *n.* 6, salutation.
i-bululu, *n.* 2, a large puff-adder.
bumba *v. t.* mould, shape.
búnga, *v. t.* consult.
i-búnga, *n.* 2, a council.
búngana, *v. i.* take counsel together.
um-buso, *n.* 6, service at court.
buta, *v. t.* gather, collect.
butela, *v. t.* gather into.
buya, *v. i.* return, come back
buyela, *v. t.* return to or for.
buyelisa, *v. t.* cause to return to.
buyisa, *v. t.* return, bring or send back.
buyisela, *v. t.* return for.
buza, *v. t.* ask, enquire.
buzela, *v. t.* ask for.
i-buzi, *n.* 2, a rat.
im-buzi, *n.* 3, a goat.
caca, *v. i.* become clear.

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cacile, *adj.* clear.
isi-caka, *n.* 4, a servant.
isi-cakakazi, *n.* 4, a female servant.
i-cala, *n.* 2, a, or the, side.
canda, *v. t.* split, traverse, survey.
u-cango, *n.* 5, a door; *pl.* **in-gcango.**
cása, *v. t.* oppose.
i-cawa or **i-cawe**, *n.* 2, Sunday, a week.
cáza, *v. t.* comb, explain.
in-ćaza, *n.* 3, a comb.
ceba, *v. t.* devise, advise.
i-cebo, *n.* 2, device, plan.
cebetshu, *adv.* hardly, scarcely.
cela, *v. t.* ask, request.
i-cepe, *n.* 2, a spoon.
i-cibi, *n.* 2, a lake, pool, pond.
i-cici, *n.* 2, an ear-ring.
isi-ciko, *n.* 2, a lid.
cima, *v. t.* extinguish.
cinga, *v. i.* think, intend.
u-cingo, *n.* 5, a wire, a fence.
cita, *v. t.* scatter.
citakala, *v. i.* be scattered.
cocisa, *v. t.* make clean, tidy.
cóla, *v. t.* pick up.
ubu-cópo, *n.* 7, the brain.
u-cúku, *n.* 5, a trifle.
cula, *v. i.* sing.
i-culo, *n.* 2, a hymn.
cúma, *v. i.* be fruitful.
cumka, *v. i.* be crushed.
cumza, *v. t.* crush.
um-cwéli, *n.* 1, a carpenter.
da, *v. i. aux.* be or do at last.
um-da, *n.* 6, a limit, boundary.
u-daba, *n.* 5, a report; *pl.* **in-daba**, news.
dada, *v. i.* swim, float.
i-dada, *n.* 2, a duck.
u-dade, *n.* 1, a sister.
u-daka, *n.* 5, mud.
dala, *v. t.* create, form.
dala, *adj.* old.
um-dali, *n.* 1, creator.
dana, *v. i.* be disappointed.
danduluka, *v. i.* call out aloud.
danisa, *v. t.* disappoint.
u-dano, *n.* 5, disappointment.
in-dawo, *n.* 3, a place.
de, *adj.* long.
ubu-de, *n.* 7, length.
dela, *v. t.* despise.
delana, *v. i.* despise each other.
isi-denge, *n.* 4, an ignorant person.
in-devu, *n.* 3, the beard.
i-Dike, *n.* 2, a lake, the town of Alice.
dikidiki, *adj.* tepid, lukewarm.
i-diliya, *n.* 2, a grape.
isi-diliya, *n.* 4, a grape vine.
i-dini, *n.* 2, a sacrifice, offering.
dinisa, *v. t.* weary, tire.
diniwe, *adj.* weary, tired.
dinwa, *v. p.* become weary.
u-diza, *n.* 5, a maize stalk.
dla, *v. t.* eat.
uku-dla, *n.* 8, food.
dlala, *v. i.* play.
in-dlala, *n.* 3, famine.
in-dlela, *n.* 3, a way, road.
isi-dlele, *n.* 4, the cheek.
i-dlelo, *n.* 2, a pasture.
dlisa, *v. t.* cause to eat.
isi-dlo, *n.* 4, a feast.
in-dlovu, *n.* 3, an elephant.
in-dlu, *n.* 3, a house.

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dlula, *v. i.* and *t.* pass by, surpass.
in-dlwana, *n.* 3, a small house.
in-doda, *n.* 3, *pl.* **ama-**, a man.
ubu-doda, *n.* 7, manhood.
in-dodakazi, *n.* 3, *pl.* **ama-**, husband's sister.
i-dolo, *n.* 2, the knee.
i-dolopu, *n.* 3, a town or village.
u-donga, *n.* 5, a wall.
dubula, *v. i.* and *t.* flower, shoot.
duduma, *v. i.* thunder.
in-duli, *n.* 3, a hill.
isi-duli, *n.* 1, an ant-hill.
isi-dwangube, *n.* 4, a chief councillor.
i-dwaŧa, *n.* 2, a common weed.
ekohlo, *adv.* on the left.
ekubeni, *conj.* inasmuch.
ekunene, *adv.* on the right.
ekutini, *conj.* in that.
elā, *p. dem. cl.* 2, that yonder.
eli, *p. dem. cl.* 2, this.
eliyā, *p. dem. cl.* 2, that yonder.
elo, *p. dem. cl.* 2, that.
elona, *p. dem. cl.* 2, the very.
elowo, *p. dist. cl.* 1, each.
enda, *v. i.* marry (of the woman).
um-endo, *n.* 6, a way, path.
am-endu, *n.* 2, *pl.* speed.
enza, *v. t.* do, make.
enzela, *v. t.* do for or at.
enzelela, *v. t.* do on behalf of.
um-enzi, *n.* 1, a doer, maker.
is-enzo, *n.* 4, a deed, act.
enzakala, *v. i.* be hurt, injured.
enzakalisa, *v. t.* hurt, injure.
esā, *p. dem. cl.* 4, that yonder.
esi, *p. dem. cl.* 4, this.
esiya, *p. dem. cl.* 4, that yonder.
eso, *p. dem. cl.* 4, that.
esona, *p. dem. cl.* 4, the very.
etuka, *v. i.* start from fear.
etusa, *v. t.* startle.
am-eva, *n.* 2 *pl.* thorns.
ewe, *adv.* yes.
eyela, *v. i.* fall into.
eyisa, *v. t.* conquer, defeat.
eyona, *p. dem. cl.* 3 *s.* and 6 *pl.* the very.
ezā, *p. dem. cl.* 3, 4, 5 *pl.* those yonder.
ezi, *p. dem. cl.* 3, 4, 5 *pl.* these.
eziya, *p. dem. cl.* 3, 4, 5 *pl.* those yonder.
ezo, *p. dem. cl.* 3, 4, 5 *pl.* those.
ezona, *p. dem. cl.* 3, 4, 5 *pl.* the very.
fa, *v. i.* be sick, die.
uku-fa, *n.* 8, sickness, death.
faka, *v. t.* put into.
im-fama, *n.* 3, a blind person.
um-fana, *n.* 1, a youth.
fana, *v. i.* be like, resemble.
fanela, *v. t.* be fit or right for, suit.
faneleka, *v. i.* be fit, suitable.
fanelekile, *adj.* fit, becoming.
isi-fazi, *n.* 4, womankind.
um-fazi, *n.* 1, a woman, a wife.
im-fazwe, *n.* 3, war.
im-fe, *n.* 3, sweet cane.
u-fefe, *n.* 5, favour.
fela, *v. t.* die for.
im-fene, *n.* 3, a baboon.

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feza, *v. t.* complete, accomplish.
fezeka, *v. i.* be completed.
fezekile, *adj.* complete.
fihla, *v. t.* hide, conceal.
fihleka, *v. i.* be hidden.
fika, *v. i.* arrive, reach.
file, *adj.* dead.
isi-fo, *n.* 4, sickness, disease.
um-fo, *n.* 1, a man, fellow.
um-fokazi, *n.* 1, a great fellow.
i-foli, *n.* 2, a python.
ili-fu, *n.* 2, a cloud.
isi-fuba, *n.* 4, the chest.
fuduka, *v. i.* migrate, flit.
fudula, *v. i. aux.* use to do.
fudumela, *v. i.* become or be warm.
fudumeza, *v. t.* make warm.
um-fula, *n.* 6, stream, valley.
fumana, *v. t.* obtain, find.
fumbalala, *v. i.* lie in a heap.
funa, *v. t.* seek, want.
funana, *v. i.* seek each other.
funda, *v. t.* learn, read.
funeka, *v. i.* be sought for.
funela, *v. t.* seek for or at.
um-fundi, *n.* 1, a learner, scholar.
fundisa, *v. t.* teach.
um-fundisi, *n.* 1, teacher, minister.
im-fundiso, *n.* 3, teaching, doctrine.
im-fundo, *n.* 3, education, learning.
funga, *v. t.* invoke, make oath, swear.
ama-futa, *n.* 2, *pl.* fat, butter.
futi, *adv.* often, frequently.
fuya, *v. t.* own, breed, occupy.
fuza, *v. t.* resemble, take after.

gabuka, *v. i.* clear away.
galela, *v. t.* pour out or into.
in-galo, *n.* 3, an arm.
i-gama, *n.* 2, a name.
i-ganyana, *n.* 2, a little name.
um-gama, *n.* 6, a distance, a space.
gaula, *v. t.* cut down (trees).
i-gazi, *n.* 2, blood.
in-gcambu, *n.* 3, root.
i-gcisa, *n.* 2 a skilful person.
ubu-gcisa, *n.* 7, skill.
gcoba, *v. i.* be joyful, merry.
gcina, *v. t.* keep, hold.
geza, *v. i.* be mad.
i-geza, *n.* 2, a madman.
ubu-geza, *n.* 7, madness.
isi-gidi, *n.* 4, a myriad; ten thousand.
ginya, *v. t.* swallow.
goba, *v. t.* bend, bow down.
goduka, *v. i.* go home.
i-golide, *n.* 3, gold.
in-gonyama, *n.* 3, a lion.
i-gora, *n.* 2, a hero, warrior.
ubu-gora, *n.* 7, heroism, bravery.
i-gosa, *n.* 2, a steward.
in-gozi, *n.* 3, danger.
in-gqele, *n.* 3, frost, cold.
ubu-gqi, *n.* 7, magic.
gqiba, *v. t.* finish.
um-Gqibelo, *n.* 6, Saturday.
i-Gqili, *n.* 2, the Orange River.
i-gqira, *n.* 2, a doctor, medicine-man.
gqita, *v. t.* pass by or over, surpass.
gqobóka, *v. i.* burst.
i-gqobóka, *n.* 2, a convert.
gqobóza, *v. t.* burst through.

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gquma, *v. i.* roar.
gqweta, *v. t.* turn upside down, pervert.
i-gqweta, *n.* 2, a lawyer, attorney.
i-gqwira, *n.* 2, a wizard.
in-gubo, *n.* 3, a blanket, garment.
um-gubo, *n.* 6, flour, meal.
gula, *v. i.* groan, be ill.
guqa, *v. i.* bend (on the knees).
guquka, *v. i.* be turned, changed.
guqula, *v. t.* turn, change.
i-gusha, *n.* 3, a sheep.
i-gwala, *n.* 2, a coward.
gwangqa, *adj.* light brown.
i-gwangqa, *n.* 2, a lark.
in-gwe, *n.* 3, a leopard.
gweba, *v. t.* judge, decide.
um-gwebi, *n.* 1, a judge.
isi-gwebo, *n.* 4, a judgment, decision.
in-gwenya, *n.* 3, a crocodile.
um-gwenya, *n.* 3, a Kaffir-plum tree.
gxebe, *adv.* by-the-bye.
gxeka, *v. t.* mock, deride.
gxola, *v. i.* make a noise.
in-gxolo, *n.* 3, a noise.
i-habile, *n.* 3, oats, forage.
u-hadi, *n.* 5, *pl.* **ihadi**, a banjo or harp.
um-hadi, *n.* 6, an ant-bear hole.
i-hagu, *n.* 3, a pig.
hamba, *v. i.* walk, travel, go.
uku-hamba, *n.* 8, walking.
hambahamba, *v. i.* walk about.
hambela, *v. t.* go or walk to or for.
um-hambi, *n.* 1, a traveller.
hambisa, *v. t.* cause to go, advance.
i-hashe, *n.* 2, a horse.
i-hăshe, *n.* 2, scrofula.
hayi, *adv.* no.
henda, *v. t.* tempt.
hiliza, *v. i.* be idle and thoughtless.
hla (ihla), *v. i.* go down, descend.
hla, *v. i. aux.* do soon.
um-hla, *n.* 6, a day, date.
hlaba, *v. t.* stab, pierce.
isi-hlăba, *n.* 4, a clump of aloes.
um-hlăba, *n.* 6, a kind of aloe.
um-hlāba, *n.* 6, the earth, the ground.
i-hlabati, *n.* 2, the world.
hlabeka, *v. i.* be pierced; cut well.
hlakula, *v. t.* hoe, weed.
um-hlakulo, *n.* 6, a spade.
hlala, *v. i.* sit, stay, dwell.
ubu-hlalu, *n.* 7, beads.
isi-hlalo, *n.* 4, a seat.
hlamba, *v. t.* wash, bathe.
hlambulula, *v. t.* cleanse thoroughly.
um-hlana, *n.* 6, the back.
u-hlanga, *n* 5, a nation, race.
hlangana, *v. i.* meet together.
hlanganisa, *v. t.* assemble, collect.
hlangabeza, *v. t.* go to meet
isi-hlangu, *n.* 4, a shoe.
hlaula, *v. t.* pay.
ubu-hlanti, *n.* 7, cattle-fold kraal.
hlanu, *num. adj.* five.
isi-hlanu, *n.* 4, a five, the fifth.

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u-hlaza, *n.* 5, green grass.
ubu-hlaza, *n.* 7, greenness.
i-hlazo, *n.* 2, shame, disgrace.
hlaziya, *v. t.* restore, make fresh.
hlaziyeka, *v. i.* be renewed.
hle, *adj.* pretty, beautiful.
hleka, *v. i.* and *t.* laugh, laugh at.
hlela, *v. t.* descend for.
hleze, *conj.* lest.
i-hlobo, *n.* 2, summer.
um-hlobo, *n.* 1, a friend.
ubu-hlobo, *n.* 7, friendship.
u-hlobo, *n.* 5, *pl.* **intlobo**, sort or kind.
hlola, *v. t.* spy out, search for.
ulu-hlu, *n.* 5, *pl.* **izintlu**, a row.
hluma, *v. i.* shoot, put forth leaves.
ubu-hlungu, *n.* 7, pain, grief.
hluta, *v. i.* be full (after eating).
isi-hluta, *n.* 4, long hair.
uku-hlwa, *n.* 8, evening.
i-hlwempu, *n.* 2, a poor person.
ubu-hlwempu, *n.* 7, poverty.
i-hobe, *n.* 2, the ringdove.
isi-hogo, *n.* 4, a deep pit.
lā, *p. dem. cl.* 1, 3 *s.* that yonder.
lā, *p. dem. cl.* 2, 6 *pl.* those yonder.
(i)ba, *v. t.* steal.
(i)hla, *v. i.* go down, descend.
(i)ma, *v. i.* stand.
ukw-indla, *n.* 8, harvest, autumn.
(i)sa, *v. t.* bring.
(i)za, *v. i.* come.
in-ja, *n.* 3, a dog.
um-jelo, *n.* 3, a water-furrow.
jija, *v. t.* twist.
jika, *v. i.* and *t.* turn round.
jinga, *v. i.* hang, swing.
jiya, *v. i.* become stiff or thick.
juba, *v. i.* rebound.
ka, *aux. verbal particle*, yet.
ká, *v. i. aux.* do sometimes or a little.
kéla, *v. t.* draw water.
kisa, *v. t.* cause or help to draw.
kába, *v. t.* kick.
i-káka, *n.* 2, a shield.
u-kakayi, *n.* 3, the skull.
kála, *v. i.* cry out.
um-kála, *n.* 6, a bit, a bridle.
i-kála, *n.* 2, the Cape aloe.
ubu-káli, *n.* 7, sharpness.
kambe, *adv.* of course, no doubt.
kamsinya, *adv.* soon, quickly.
kamva, *adv.* afterwards.
kancinane, *adv.* a little.
kánda, *v. t.* hammer, forge.
kanene, *adv.* indeed.
kangaka, *adv.* so great, how great.
kangapina, *adv.* how often.
kángela, *v. t.* look at, behold.
in-kani, *n.* 3, contentiousness.
kanti, *conj.* and yet, whereas.
kánuka, *v. t.* long for, desire, covet.
kánya, *v. i.* shine.
uku-kánya, *n.* 8, light.
kányela, *v. t.* deny.
kápa, *v. t.* accompany.
kátala, *v. t.* care for.

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kátaza, *v. t.* trouble, annoy.
in-kazana, *n.* 3, *pl.* **ama-**, a woman, a female.
i-káya, *n.* 2, home.
ke, *conj.* and, now, but, then.
um-kénci, *n.* 8, ice.
i-kénke, *n.* 2, a stab.
i-képu, *n.* 2, snow.
i-kiwane, *n.* 2, a fig.
um-kiwane, *n.* 6, a fig-tree.
kó, *adv.* present, here.
kodwa, *adv.* and *conj.* only, but.
i-kofu, *n.* 3, coffee.
kóhla, *v. t.* puzzle.
kóhlakala, *v. i.* be evil, wicked.
kóhlisa, *v. t.* deceive.
kókela, *v. t.* lead.
kóla, *v. t.* give satisfaction to.
kólisa, *v. t.* satisfy.
kólwa, *v. pass.* be satisfied with.
in-komo, *n.* 3, an ox or cow.
um-kómbe, *n.* 6, a rhinoceros.
kóna, *p. subst.* it.
kóna, *adv.* there, present.
inkonyana, *n.* 3, *pl.* **ama-**, a calf.
kónza, *v. t.* serve.
um-kónzi, *n.* 1, a servant.
in-kosi, *n.* 3, a chief.
in-kosikazi, *n.* 3, *pl.* **ama-**, a chieftainess.
um-kósi, *n.* 6, an army.
kóta, *v. t.* lick.
kova, *v. i. aux*, do just after.
isi-kova, *n.* 4, an owl.
u-kózi, *n.* 5, eagle or hawk.
u-kózo, *n.* 5, a grain, a seed.
i-kówa, a mushroom.
in-kowane, a small mushroom.
ku, *p. pers. cl.* 8, it, there.
ku, *prep.* to, at, from.
kúbeka, *v. i.* knock against, stumble.
kukóna, *adv.* the more.
u-kúko, *n.* 5, a sleeping-mat.
kúla, *v. i.* grow, increase.
kúlu, *adj.* great.
i-kúlu, *n.* 2, a hundred.
ubu-kúlu, *n.* 7, greatness.
kúlula, *v. t.* untie, unloosen.
kúlulana, *v. i.* take turn about.
um-kúluwe, *n.* 1, an elder brother.
isi-kúmba, *n.* 4, a hide.
kúmbula, *v. t.* remember, think of.
kúmbuza, *v. t.* remind.
u-kumkani, *n.* 1, a king.
kunene, *adv.* very, very much.
u-kúni, *n.* 5, a log; *pl.* **in-kuni**, firewood.
in-kunzi, *n.* 3, a male animal, a bull.
kúpa, *v. t.* take out.
kúza, *v. t.* sympathise or condole with.
kútala, *v. i.* be diligent.
kútele, *adj.* diligent.
kwa, *prep.* at the place of.
kwa, *adv.* even, just.
in-kwali, *n.* 3, pheasant.
kwéla, *v. i.* and *t.* get up, mount.
um-kwé, *n.* 1, brother-in-law.
um-kwékazi, *n.* 1, mother-in-law, sister-in-law.
um-kwényana, *n.* 1, son-in-law.
in-kwenkwe, *n.* 3, *pl.* **ama-**, boy

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i-Kwèzi, *n.* 2, the morning star.
lā, *p. dem. cl.* 1, 3 *s.* that yonder.
lā, *p. dem. cl.* 2, 6 *pl.* those yonder.
lahla, *v. t.* lose, throw away.
lahleka, *v. i.* be lost.
lahlekile, *adj.* lost.
lala, *v. i.* lie down, sleep.
lamba, *v. i.* become or be hungry.
um-lambo, *n.* 6, a river.
um-lanjana, *n.* 6, a little river.
landela, *v. t.* follow.
isi-landu, *n.* 4, a needle.
i-langa, *n.* 2, the sun.
langazelela, *v. t.* long for.
laula, *v. t.* rule, govern.
um-lauli, *n.* 1, a ruler.
lawo, *p. dem. cl.* 2 *pl.* those.
i-Lawu, *n.* 2, a Hottentot.
ubu-lawu, *n.* 7, incense.
le, *p. dem. cl.* 3 *s.* this.
le, *p. dem. cl.* 6 *pl.* these.
lē, *adv.* far, far away.
um-lebe, *n.* 6, a lip.
ubu-lembu, *n.* 7, moss, lichen.
ama-lengalenga, *n.* 2 *pl.* a precipice.
lento, *conj.* that.
um-lenze, *n.* 6, the leg.
isi-levu, *n.* the chin.
leya, *p. dem. cl.* 3 *s.* that yonder.
leya *p. dem. cl.* 6 *pl.* those yonder.
leyo, *p. dem. cl.* 3 *s.* that.
leyo, *p. dem. cl.* 6 *pl.* those.
lila, *v. i.* weep, lament.
lilela, *v. t.* weep for.
um-lilo, *n.* 6, fire.
lima, *v. t.* plough, cultivate.
isi-Limela, *n.* 4, the Pleiades.
limeka, *v. i.* plough well.
linda, *v. i.* and *t.* wait, watch.
lindela, *v. t.* wait for.
um-lindo, *n.* 6, a watch.
linga, *v. t.* try, attempt.
lingana, *v. i.* be equal.
um-lingane, *n.* 1, a companion.
isi-lo, *n.* 4, a beast.
i-lokwe, *n.* 3, a dress.
u-loliwe, *n.* 1, a railway, a locomotive.
um-lomo, *n.* 6, the mouth.
lona, *p. subst. cl.* 2, 5 *s.* it.
ubu-longo, *n.* 7, fresh cow-dung.
lowā, *p. dem. cl.* 1, 6 *s.* that yonder.
lowo, *p. dem. cl.* 1, 6 *pl.* that.
lubelu, *adj.* yellow.
luhlaza, *adj.* green.
lukúni, *adj.* hard.
luka, *v. t.* weave.
lukisa, *v. t.* help to weave.
isi-lukiso, *n.* 4, shuttle.
lula, *adj.* and *adv.* easy, easily.
luma, *v. t.* bite.
lumka, *v. i.* be prudent.
lumkile, *adj.* prudent.
lumkela, *v. t.* be prudent for, beware of.
isi-lumkiso, *n.* 4, a warning.
isi-lumko, *n.* 4, a very prudent person.
ubu-lumko, *n.* 7, prudence, wisdom.
lumla, *v. t.* wean.
lunga, *v. i.* be good or right.
lungile, *adj.* good, ready, right.
lungela, *v. t.* be good for.
lungisa, *v. t.* make right.

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i-lungisa, *n.* 2, a just man.
ubu-lungisa, *n.* 7, righteousness.
lungiseka, *v. i.* be made right.
lungisela, *v. t.* make right for.
um-Lungu, *n.* 1, *pl.* **abe-**, a white man, a European.
lushica, *adj.* tough.
lunguza, *v. t.* look out for anxiously.
lwa, *v. i.* fight.
uku-lwa, *n.* 8, fighting.
lwela, *v. t.* fight for.
isi-lwanyana, *n.* 4, a small animal.
um-lwelwe, *n.* 6, an invalid.
u-lwimi, *n.* 5, the tongue; *pl.* **i-lwimi**.
u-lwandle, *n.* 5, the sea. (See **ulw-andle**.)
ma, (**ima**), *v. i.* stand.
ma, *v. i. aux.* let, must.
u-ma, *n.* 1, my, our mother.
u-makazi, *n.* 1, my maternal aunt.
u-malume, *n.* 1, my maternal uncle.
i-mali, *n.* 3, money.
malungana, *prep.* opposite to, in regard to.
mana, *v. i. aux.* continue.
mangala, *v. t.* accuse, wonder.
mangalisa, *v. t.* astonish.
um-mangaliso, *n.* 6, a wonder, marvel.
um-mango, *n.* 6, a ridge.
manya, *v. t.* join or weld together.
u-manyano, *n.* 5, association, union.
manzi, *adj.* wet.
mayela, *prep.* in regard to.
i-mazi, *n.* 3, female animal, cow.
mba, *v. t.* dig.
mbalwa, *adj.* few.
mbi, *adj.* another (in negative clauses).
u-mbona, *n.* 1, maize.
mdaka, *adj.* soiled, muddy.
mema, *v. t.* invite, proclaim.
ubu-mfene, *n.* 7, apishness.
mfusa, *adj.* purple.
mhla, **mhlana**, *conj.* the day that.
mhlaumbi, *adv.* perhaps.
mhlaumbi, *conj.* or.
mhlenikweni, *conj.* the day that.
mhlope, *adj.* white.
ubu-mhlope, *n.* 7, whiteness.
um-mi, *n.* 1, inhabitant; *pl.* **abe-mi**.
mila, *v. i.* grow, thrive.
isi-milo, *n.* 4, standing, character.
mini, *conj.* the day that, when.
i-mini, *n.* 3, a day, noon.
misa, *v. t.* make stand, set up, appoint.
mita, *v. i.* conceive.
mka, *v. i.* depart, go away.
mna, *p. subst.* 1*st pers. s.* I.
mnandi, *adj.* sweet, pleasant.
mnyama, *adj.* black, dark.
ubu-mnyama, *n.* 7, blackness, darkness.
u-molokazana, *n.* 1, daughter-in-law.
u-mona, *n.* 1, envy, jealousy.
i-Monti, *n.* 3, East London
u-moya, *n.* 6, wind, spirit.
mpofu, *adj.* tawny.
msulwa, *adj.* pure, innocent.

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muncu, *adj.* sour.
emva, *adj.* behind.
emveni, *adv.* after, afterwards.
izi-mvi, *n.* 5 *pl.* grey hairs.
mxinwa, *adj.* narrow.
na, *prep.* and, with, even.
na, *v. i.* and *t.* rain.
naba, *v. t.* spread out (wings).
nakancinane, *adv.* not at all.
nakanye, *adv.* never.
nakuba, *conj.* even if.
nakubeni, *conj.* even if.
um-nakwabo, *n.* 1, her brother.
um-nakwenu, *n.* 1, your brother.
um-nakwetu, *n.* 1, our brother.
isi-nama, *n.* 4, love-grass.
namatela, *v. i.* stick, cleave.
isi-nambuzane, *n.* 4, creeping thing.
nambuzela, *v. i.* creep, crawl.
namhla(nje), *adv.* to-day.
i-ńańane, *n.* 3, the blue ibis.
nangona, *conj.* although.
napakade, *adv.* never.
i-ncá, *n.* 3, grass.
ncama, *v. t.* give up, despair.
i-ncáza, *n.* 3, a comb.
i-nceba, *n.* 3, mercy.
nceda, *v. t.* help, aid.
u-ncedo, *n.* 5, help, aid.
nci, ncinci, *adj.* little.
ili-nci, *n.* 2, a ten (with hundreds).
ncinane, *adj.* little.
ncipa, *v. i.* grow less, diminish.
ncokola, *v. i.* chat, joke.
ncólile, *adj.* dirty, unclean.
ncoma, *adj.* praise, commend.
ncotuka, *v. i.* be pulled out.
ncotula, *v. t.* pull out.
ncwába, *v. t.* bury.
ncwábela, *v. t.* bury in or at.
i-ncwába, *n.* 2, a grave.
u-Ncwábakazi, *n.* 1, the month of August.
i-ncwadi, *n.* 3, a book.
i-ncwángu, *n.* 3, a vicious, cruel person.
ubu-ncwángu, *n.* 7, viciousness, cruelty.
i-ndawo, *n.* 3, a place.
ndawonye, *adv.* together.
ndaweninye, *adv.* in one place.
ulu-ndi, *n.* 5, the horizon.
ama-ndla, *n.* 2 *pl.* strength, power.
e-ndle, *adv.* outside, in the open.
u-Ndozosela, *n.* 1, the month of March.
ndweba, *v. i.* be shy, timid.
ne, *num. adj.* four.
isi-ne, *n.* 4, a four, the fourth.
nene, *adj.* true.
i-nene, *n.* 2, a person of worth.
i-nene, *n.* 3, the truth.
neta, *v. i.* get wet.
nga, *prep.* through, with, by means of.
nga, *v. i.* seem, wish.
nga, *v. i. aux.* may, shall, will.
nga, *neg. part.* not.
ama-nga, *n.* 2 *pl.* lies.
isi-nga, *n.* 4, a clump of thorn trees.
um-nga, *n.* 6, the mimosa thorn.
ngabomi, *adv.* intentionally, wilfully.
ngaka, *adj.* so great.
ngakananina, *adj.* how great.
ngakumbi, *adv.* more.
nganga, *prep.* as great as.

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ngangoko, *conj.* as much as.
ngangokude, *conj.* so far that.
nganeno, *adv.* on or to this side.
ngcangcazela, *v. i.* tremble.
nganina, *adv.* why, wherefore.
ngcwalisa, *v. t.* sanctify, make holy.
ngcwele, *adj.* holy, sacred.
nge, *v. i. aux.* would, should, ought.
nge, *neg. part.* not.
ngena, *v. i.* and *t.* go in, enter.
ngenisa, *v. t.* cause to enter.
ngenisela, *v. t.* cause to go into.
ngenxa, *prep.* on account of.
isi-Ngesi, *n.* 4, English.
um-Ngesi, *n.* 1, an Englishman.
um-Ngqika, *n.* 1 *pl.* **ama-**, a Gaika Kaffir.
ngoko, *adv.* then, therefore.
ngokokude, *conj.* so much that.
ngokokuze, *conj.* so much that.
ngoku, *adv.* now.
ngokunjalo, *adv.* accordingly.
ngokungati, *conj.* as if.
ngokwa, *prep.* according to.
ngomso, *adv.* to-morrow.
ngonapakade, *adv.* for ever.
ngunda, *v. i.* become mouldy.
ngwevu, *adj.* grey.
i-ngxolo, *n.* 3, noise.
i-ni, *n.* 3, thing, matter.
nika, *v. t.* give, hand to.
um-nikazi, *n.* 1, mistress, owner.
nina, *p. subst.* 2*nd pers. pl.* you.
nina, *adj.* what.
u-nina, *n.* 1, his or their mother.
u-ninakazi, *n.* 1, his maternal aunt.
u-ninakúlu, *n.* 1, his grandmother.
u-ninalume, *n.* 1, his maternal uncle.
um-ninawe, *n.* 1, a younger brother.
u-ninazala, *n.* 1, a mother-in-law.
ninina, *adv.* when.
ninzi, *adj.* much, many.
njalo, *adj.* and *adv.* such, so.
njanina, *adv.* how.
nje, *adv.* so, thus.
njenga, *prep.* like.
njengokuba, *conj.* as.
njengoko, *conj.* as.
u-nobála, *n.* 1, a secretary.
u-nocanda, *n.* 1, a surveyor.
i-Node, *n.* 3, the North.
u-nogumbe, *n.* 1, a flood, deluge.
u-nomadudwane, *n.* 1, a scorpion.
u-nomeva, *n.* 1, a wasp or hornet.
u-nomfazi, *n.* 1, a mother-in-law.
u-nomyayi, *n.* 1, a crow or raven.
u-nonkala, *n.* 1, a crab.
nonyaka, *adv.* this year.
nqaba, *v. i.* be difficult, scarce.
nqabile, *adj.* difficult, precious.
nqamka, *v. i.* cease.
nqamla, *v. t.* cut off, break off.
nqanda, *v. i.* turn back.
i-nqanawa, *n* 3, a ship.
isi-nqanawa, *n.* 4, a fleet.
nqénqá, *v. i.* sit, recline.
i-nqíba, *n.* 2, a beggar.
nqina, *v. t.* witness or testify to.

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i-nqina, *n.* 2, a witness.
i-nqina, *n.* 2, a hoof.
ubu-nqina, *n.* 7, testimony.
i-nqóla, *n.* 2, an obstinate person.
i-nqólowa, *n.* 3, wheat.
um-nqopiso, *n.* 6, a bargain, covenant.
nqonqoza, *v. t.* knock.
i-nqu, *n.* 3, a gnu or wildebeest.
nquma, *v. i.* get dry and hard.
um-nquma, *n.* 6, a wild olive tree.
nqumla, *v. t.* cut off.
i-nqwelo, *n.* 3, a waggon.
nqwenela, *v. t.* desire, long for.
um-nqweno, *n.* 6, a desire.
ntingela, *v. i.* soar, fly up.
i-ntloko, *n.* 3, the head.
ama-ntloko, *n.* 2 *pl.* the upper parts.
in-to, *n.* 3, a thing.
ntonina, *inter.* what?
ntshula, *v. i.* germinate, spring up.
ntsundu, *adj.* dark brown.
isi-ntu, *n.* 4, mankind.
ubu-ntu, *n.* 7, manhood.
um-ntu, *n.* 1, a man, a human being.
u-Ntulikazi, *n.* 1, the month of June.
ulu-ntu, *n.* 5, the human race.
ubu-ntwana, *n.* 7, childhood.
um-ntwana, *n.* 1, a child.
nuka, *v. i.* smell (badly).
ntywila, *v. i.* dive.
nxáma, *v. i.* make haste.
nxiba, *v. t.* dress, wear.
i-nxówa, *n.* 3, a bag, sack.
um-nxúma, *n.* 6, a hole, pit.
um-nyaka, *n.* 6, a year.
nyakenye, *adv.* last year.
i-nyama, *n.* 3, meat, flesh.
nyamekela, *v. t.* be patient with, attend to.
u-nyana, *n.* 1, a son.
nyanga, *v. t.* treat, cure.
i-nyanga, *n.* 3, the moon, a month.
ama-nyange, *n.* 2 *pl.* the people of old.
um-nyango, *n.* 6, the doorway.
i-nyaniso, *n.* 3, the truth.
nyanzela, *v. t.* force, compel.
nyatela, *v. t.* tread on, trample.
u-nyawo, *n.* 5 *pl.* **inyawo**, a foot.
nye, *adj. num.* one, other.
i-nyembezi, *n.* 3, a tear.
nyibilika, *v. i.* melt.
nyibiliza, *v. t.* melt.
isi-nyiti, *n.* 4, iron, metal.
i-nyoka, *n.* 3, a snake.
u-nyoko, *n.* 1, your mother.
u-nyokòkúlu, *n.* 1, your grandmother.
u-nyokolume, *n.* 1, your maternal uncle.
i-nyosi, *n.* 3, a bee.
nyuka, *v. i.* and *t.* ascend, go up.
nyula, *v. t.* choose, select.
nyulu, *adj.* pure.
nyusa, *v. t.* raise, lift up.
nzima, *adj.* heavy, hard.
nzulu, *adj.* deep.
obā, *p. dem. cl.* 7, that yonder.
obo, *p. dem. cl.* 7, that.
obu, *p. dem. cl.* 7, this.
obuya, *p. dem. cl.* 7, that yonder.
odwa, *adj.* only, alone.

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okā, *p. dem. cl.* 8, that yonder.
iny-oka, *n.* 3, a snake.
okanye, *adv.* and *conj.* otherwise.
oko, *p. dem. cl.* 8, that.
oko, *adv.* and *conj.* then, when.
oku, *adv.* now.
oku, *p. dem. cl.* 8, this.
okukona, *conj.* the more.
okuyā, *p. dem. cl.* 8, that yonder.
olā, *p. dem. cl.* 5, that yonder.
olo, *p. dem. cl.* 5, that.
olona, *p. dem. cl.* 5, the very.
olu, *p. dem. cl.* 5, this.
olula, *v. t.* stretch out.
oluyā, *p. dem. cl.* 5, that yonder.
ub-omi, *n.* 7, life.
ona, *v. i.* and *t.* sin, wrong.
um-onde, *n.* 6, patience.
ongezelela, *v. t.* add to.
um-oni, *n.* 1, a sinner, wrong-doer.
is-onka, *n.* 4, bread, a loaf.
onke, *adj.* all.
is-ono, *n.* 4, sin, wrong.
uk-onwaba, *v. i.* be happy.
uk-onwaba, *n.* 8, happiness.
opa, *v. i.* bleed.
ul-opu, *n.* 5, a hot wind; *pl.* **izopu**.
otuka, *v. i.* start in alarm.
otusa, *v. t.* startle, alarm.
ub-oya, *n.* 7, wool.
oyena, *p. dem. cl.* 1, the very.
oyika, *v. t.* fear.
uk-oyika, *n.* 8, fear.
ul-oyiko, *n.* 5, fear, dread.
oyisa, *v. t.* conquer.
oyisela, *v. t.* conquer for.
ul-oyiso, *n.* 5, victory.
pa, *v. t.* (*pass.* **piwa**), give.
pa (**ipa**), *v. t.* pull or pluck.
pahla, *v. t.* surround.
im-pahla, *n.* 3, goods, chattels, stock.
u-pahla, *n.* 5, a roof.
pakama, *v. i.* stand erect.
pakamisa, *v. t.* raise up, erect.
pakati, *prep.* within, between.
um-pakati, *n.* 1, *pl.* **ama-**, a councillor.
palala, *v. i.* be spilt.
palaza, *v. t.* spill.
pambi, *adv.* and *prep.* before.
pambuka, *v. i.* go astray.
pandle, *adv.* outside.
panga, *v. t.* rob.
pangela, *v. t.* outrun, anticipate.
im-pangele, *n.* 3, a guinea-fowl.
pantse, *adv.* almost.
pantsi, *adv.* and *prep.* down, beneath.
papazela, *v. i.* fly.
u-papo, *n.* 5, watchfulness, alertness.
i-papu, *n.* 2, the heart (physical).
pata, *v. t.* touch, carry, treat.
um-pati, *n.* 1, ruler.
isi-pato, *n.* 4, a handle.
u-pato, *n.* 5, treatment.
u-pau, or **u-pawu**, *n.* 5, a mark, sign.
paula, *v. t.* mark, note.
paya, *adv.* beyond, yonder.
pazamisa, *v. t.* obstruct, hinder.
pefumla, *v. i.* breathe.
um-pefumlo, *n.* 6, the breath, the soul.
peka, *v. t.* cook.

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pela, *v. i.* end.
pemba, *v. t.* light (a fire or candle).
pendula, *v. t.* answer.
pepa, *v. t.* evade, avoid.
pesheya, *adv.* and *prep.* on the other side.
peza, *v. t.* finish, stop.
pezu, *prep.* on, upon.
pezulu, *adv.* above, up.
pika, *v. t.* contradict.
i-pika, *n.* 2, asthma.
pila, *v. i.* be well, live.
uku-pila, *n.* 8, health.
im-piliso, *n.* 3, healing.
i-pimpi, *n.* 2, a cobra, the ring-hals.
pina, *adv.* where.
u-pindezelo, *n.* 5, vengeance.
isi-po, *n.* 4, a gift.
pofu, *adv.* then, in that case.
pola, *v. i.* cool.
u-pondo, *n.* 5, a horn.
posa, *v. t.* throw, hurl.
posisa, *v. i.* err, do wrong.
um-postile, *n.* 1, an apostle.
um-pu, *n.* 6, a gun.
pulapula, *v. t.* listen, hear.
i-puluwa, *n.* 3, a plough.
puma, *v. i.* go out.
im-pumalanga, *n.* 3, the East.
u-pumlo, *n.* 5, rest.
pumla, *v. i.* rest.
um-pumlo, *n.* 6, the nose.
pupa, *v. i.* dream.
i-pupa, *n.* 2, a dream.
putuma, *v. t.* go to seek.
qá, *adv.* only.
qaba, *v. t.* paint, smear.
i-qaba, *n.* 2, a heathen.
um-qadi, *n.* 6, a rafter.
i-qákuva, *n.* 2, a pimple.
qala, *v. t.* begin, commence.
uku-qala, *n.* 8, the beginning (active).
uku-qaleka, *n.* 8, the beginning (passive).
ing-qalo, *n.* 3, commencement.
isi-qámo, *n.* 4, fruit, produce.
u-qáyi, *n.* 5, a bare country.
in-qayi, *n.* 3, a bald head.
ubun-qayi, *n.* 7, baldness.
qasha, *v. t.* choose, guess, hire.
qáyisa, *v. i.* boast.
qékeka, *v. i.* get broken.
qékeza, *v. t.* break.
qéla, *v. i.* be accustomed.
i-qela, *n.* 2, a company.
qengqa, *v. i.* roll down.
um-qengqelezi, *n.* 6, a steep place.
i-qénqa, *n.* 2, leprosy.
qeqesha, *v. t.* train, instruct.
um-qolomba, *n.* 6, a cave.
qina, *v. i.* be firm, fixed.
i-qina, *n.* 2, a knot.
qinisa, *v. t.* make firm, fast.
i-qiya, *n.* 3, a kerchief or handkerchief.
qokelela, *v. t.* bring together, collect.
um-qokolo, *n.* 3, the Kei-apple tree.
u-qolo, *n.* 5, a neck or pass; *pl.* **ing-qolo**.
um-qolo, *n.* 6, the backbone, a ridge.
i-Qonce, *n.* 2, King William's Town.
qonda, *v. t.* understand.
qondisisa, *v. t.* make fully understood.
qúba, *v. t.* drive on, proceed.
qubisana, *v. i.* meet together.

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i-qudu, *n.* 2, the koodoo antelope.
qumba, *v. i.* swell, become angry.
qumbela, *v. t.* be angry with.
qumbelana, *v. i.* be angry with each other.
in-qwelo, *n.* 3, a waggon.
qwenga, *v. t.* rend, tear.
i-ɬamba, *n.* 2, a puff-adder.
i-ɬamncwa, *n.* 2, a wild beast.
ɬaɬa, *adj.* bitter, nasty.
i-ɬatsha, *n.* 2, a proud person.
i-ɬatshi, *n.* 2, pride.
ɬazuka, *v. i.* be torn
ɬazula, *v. t.* tear.
ama-ɬe, *n.* 2 *pl.* rumours.
u-ɬebe, *n.* 1, a shark.
i-ɬele, *n.* 2, a sword or short spear.
ɬola, *v. t.* draw out.
i-ɬoti, *n.* 2, a brave man.
ubu-ɬoti, *n.* 7, courage, bravery.
ɬweba, *v. t.* trade, barter.
ɬwela, *v. t.* scratch.
sa, *v. i.* dawn.
sa, *v. i. aux.* do still or yet.
isi-sa, *n.* 4, helpfulness, benevolence.
uku-sa, *n.* 8, the dawn.
um-sakwabo, *n.* 1, her or their sister.
um-sakwenu, *n.* 1, your sister.
um-sakwetu, *n.* 1, my or our sister.
i-sango, *n.* 2, a gate.
u-sapo, *n.* 5, offspring; *pl.* **intsapo**.
se, *v. i. aux.* now, already.
i-sebe, *n.* 2, a branch.
sebenza, *v. t.* work.
um-sebenzi, *n.* 1, a worker.
um-sebenzi, *n.* 6, work.
sela, *v. t.* drink, (steal).
i-sela, *n.* 2, a thief.
ubu-sela, *n.* 7, theft.
i-sele, *n.* 2, a frog.
um-sele. *n.* 6, a ditch.
senga, *v. t.* milk.
seza, *v. t.* give to drink, water.
u-shica, *n.* 5, something tough.
shenxa, *v. i.* move aside.
shiya, *v. t.* leave, forsake.
um-shologu, *n.* 6, a ghost, spirit.
shukuma, *v. i.* and *t.* shake, quake.
int-shukumo, *n.* 3, a shaking.
i-shumi, *n.* 2, ten, the tenth.
shushu, *adj.* hot.
ubu-si, *n.* 7, honey.
um-si, *n.* 6, smoke.
sika, *v. t.* cut.
ubu-sika, *n.* 7, winter.
sikelela, *v. t.* bless.
um-sila, *n.* 6, tail.
i-silivere, *n.* 3, silver.
in-t-simi, *n.* 3, a field; *pl.* **amasimi**.
sinda, *v. i.* escape, be safe.
sinda, *v. t.* smear (with cow dung).
sindisa, *v. t.* to save.
singa, *v. i.* go towards.
um-singa, *n.* 6, a torrent, current.
um-singakazi, *n.* 6, a great torrent.
ama-sini, *n.* 2 *pl.* the gums.
sinina, *inter.* which (of two alternatives).
um-sintsi, *n.* 6, the Kaffir tree.
sita, *v. i.* be snug, sheltered.
sitela, *v. t.* be snug for.

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siza, *v. t.* help, rescue.
u-sizi, *n.* 5, sorrow, grief; *pl.* **intsizi**.
u-sizo, *n.* 5, help, aid.
ili-so, *n.* 2, an eye; *pl.* **amehlo**.
ili-so, *n.* 2, a kind of bead; *pl.* **amaso**.
ubu-so, *n.* 7, the face, the presence.
um-so, *n.* 6, the dawn, the morrow.
u-Sombawo, *n.* 1, the father of fathers.
u-somfazi, *n.* 1, father-in-law.
sona, *p. subst. cl.* 4 *s.* it.
sondela, *v. i.* come near, approach.
sondeza, *v. t.* bring near.
u-sondoda, *n.* 1, father-in-law.
songa, *v. t.* wrap up, fold.
ulú-su, *n.* 5, the skin, hide; *pl.* **izintsu**.
ulu-sú, *n.* 5, the entrails, tripe.
i-Sude, *n.* 3, the South.
suka, *v. i. aux.* do then.
suka, *v. i.* get away.
susa, *v. t.* take away.
u-suku, a day (and night); *pl.* **in-t-suku**.
ubu-suku, *n.* 7, night.
isi-sulu, *n.* 4, a towel, a reward.
um-Sutu, a Basuto; *pl.* **abe-Sutu**.
swela, *v. t.* want, lack.
ta, *v. t.* pour into.
tabata or **tata**, *v. t.* take (from one).
i-tafa, *n.* 2, a plain, plateau; the veld.
in-taka, *n.* 3, a bird.
in-takana, *n.* 3, a little bird.
takata, *v. t.* bewitch.
um-takati, *n.* 1, a sorcerer, wizard.
i-tala, *n.* 2, an exposed rock.
tamba, *v. i.* become soft.
tambile, *adj.* soft.
tambisa, *v. t.* make soft.
i-tambo, *n.* 2, a bone.
in-tambo, *n.* 3, a thong.
u-tambo, *n.* 5, a net.
um-tana (**um-twana**), *n.* 1, a child.
tanci, *adv.* before, earlier.
tanda, *v. t.* love, like.
tandabuza, *v. i.* doubt, hesitate.
tandana, *v. i.* love each other.
tandatu, *num. adj.* six.
isi-tandatu, *n.* 4, a six, the sixth.
tandaza, *v. t.* pray.
tandela, *v. t.* love or like for.
tandisa, *v. t.* cause to love.
in-tando, *n.* 3, liking, will.
u-tando, *n.* 5, love.
i-taṭu, *n.* 2, mercy, pardon.
taṭuzisa, *v. t.* ask for mercy.
ama-tata, *n.* 2 *pl.* the nostrils.
tatu, *num. adj.* three.
isi-tatu, *n.* 4, a three, the third.
ama-te, *n.* 2 *pl.* spittle.
tekeleka, *v. i.* be tied.
tekeleza, *v. t.* tie.
temba, *v. i.* hope, trust, expect.
tembeka, *v. i.* be trusted.
tembela, *v. t.* trust to or in.
tembekile, *adj.* trustworthy.
tembisa, *v. i.* cause to hope, promise.
um-Tembu, *n.* 1, a Tembu.
i-tempile, *n.* 3, a temple.
isi-tena, *n.* 4, a brick.

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tenga, *v. t.* buy.
tengisa, *v. t.* cause to buy, sell.
teta, *v. t.* and *i.* speak, mean.
tetelela, *v. t.* speak on behalf of.
tetelelela, *v. t.* be an advocate for.
um-teteliwaka, *n.* 1, a centurion.
in-teto, *n.* 3, a saying, language.
um-teto, *n.* 6, a law.
tetisa, *v. t.* cause to speak, scold.
tetisisa, *v. t.* help to speak.
teza, *v. t.* to gather firewood.
ti, *v. i.* say.
ti, *v. i. aux.* do so and so.
ti-bembe, *v. i.* abate.
ti-cwaka, *v. i.* keep silence.
ti-nina, *v. t.* do how.
ti-nqa, *v. i.* be astonished.
ti-nǫ̀o, *v. i.* stand upright.
ti-nxu, *v. t.* dip into.
ti-qata, *v. i.* light upon.
ti-sa, *v. i.* be scattered.
ti-shwaka, *v. i.* disappear.
ti-tǔ, *v. i.* be quiet.
ti-tū, *v. i.* appear, come in sight.
ti-tyo, *v. i.* hit against.
ti-xámfu, *v. t.* snatch, seize.
ubu-ti, *n.* 7, vegetable poison.
ulu-ti, *n.* 5, a rod; *pl.* **izinti**.
um-ti, *n.* 6, a tree, wood, timber.
umtikazi, *n*, 6, a great tree.
tile, *adj.* a certain.
timba, *v. t.* take captive.
tina, *p. subst.* 1*st pers. pl.* we.
tintela, *v. t.* keep back.
tiya, *v. t.* hate.
u-tiyo, *n.* 5, hatred.
in-tlabati, *n.* 3, sand.
in-tlabo, *n.* 3, a chisel (fr. **hlaba**).
in-tlalo, *n.* 3, abode (fr. **hlala**).
in-tloko, *n.* 3, the head.
in-tloni, *n.* 3, shame.
in-tliziyo, *n.* 3, the heart, the mind.
in-to, *n.* 3, a thing.
lu-to, *n.* 5, a thing (in neg. phrases).
toba, *v. i.* bend down, stoop.
i-toba, *n.* 2, a nine, the ninth.
tola, *v. t.* shoot an arrow.
in-tombi, *n.* 3, a girl.
in-tombazana, *n.* 3, *pl.* **ama-**, a little girl.
in-tonga, *n.* 3, a stick.
tsala, *v. t.* draw, drag.
in-t-sasa, *n.* 5 *pl.* prunings, brushwood.
tsiba, *v. i.* leap, jump.
in-tsika, *n.* 3, a pillar.
in-tsumpa, *n.* 3, a wart.
tsha, *v. i.* burn, be dry.
tsha, *adj.* new.
u-tshaba, *n.* 5, the enemy.
tshabalala, *v. i.* perish.
tshabalalisa, *v. t.* destroy.
um-tshakazi, *n.* 1, bride.
um-tshana, *n.* 1, nephew.
um-tshanakazi, *n.* 1, niece.
tshaya, *v. t.* smoke.
tshayela, *v. t.* sweep.
u-Tshaz'impuzi, *n.* 1, the month of April.
isi-tshetshe, *n.* 4, a knife.
tshisa, *v. t.* burn.
isi-tshixo, *n.* 4, a key.
tshona, *v. i.* sink, go down.
in-tshonalanga, *n.* 3, the West.
tshutshisa, *v. t.* persecute.

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i-tuba, *n.* 2, a chance, opportunity.
tukulula, *v. t.* untie, unloose.
u-tuli, *n.* 5, dust.
in-Tulikazi, *n.* 3, the month of June.
isi-tulu, *n.* 4, a deaf person.
tuma, *v. t.* send.
i-tuma, *n.* 2, a Cape gooseberry.
um-tuma, *n.* 6, a gooseberry bush.
tutumba, *v. i.* throb, ache.
isi-tungu, *n.* 4, a sheaf, bundle.
isi-tunywa, *n.* 4, a messenger, angel.
i-tupa, *n.* 2, a paw, a bud.
i-tutu, *n.* 2, a robber.
u-tutu, *n.* 5, ashes.
tutuzela, *v. t.* comfort, soothe.
tutuzeleka, *v. i.* be comforted.
twasa, *v. i.* appear, commence.
twesa, *v. t.* crown.
tya, *v. t.* eat.
isi-tya, *n.* 4, a dish.
uku-tya, *n.* 8, food.
tyáfa, *v. i*, be weak.
tyala, *v. t.* plant.
tyála, *v. t.* push.
i-tyala, *n.* 2, a debt, guilt.
um-tyalo, *n.* 6, a plant.
twala, *v. t.* carry.
u-tyani, *n.* 7, grass, pasture.
ili-tye, *n.* 2, a stone.
ili-tyekazi, *n.* 2, a large stone.
isi-tyebi, *n.* 4, a rich person.
tyebile, *adj.* fat, rich.
tyela, *v. t.* report, tell.
tyibilika, *v. i.* slip, slide.
tyóboka, *v. i.* be broken through.
tyóboza, *v. t.* break through.
tyumka, *v. i.* burst, go to pieces.
tyumza, *v. t.* crush, break in pieces.
i-tyuwa, *n.* 2, salt.
utyw-ala, *n.* 7, Kaffir beer.
va, (**iva**), *v. t.* hear, feel.
ame-va, *n.* 2 *pl.* thorns.
vakala, *v. i.* be heard or understood.
vala, *v. t.* shut.
im-vana, *n.* 3, a lamb.
vela, *v. i.* appear, come from.
i-venkile, *n.* 3, a shop.
i-vila, *n.* 2, a sluggard.
vingca, *v. t.* close up, stop.
visisa, *v. t.* speak out distinctly.
ulu-vo, *n.* 5, feeling, opinion; *pl.* **izimvo**.
im-vu, *n.* 3, a sheep (native).
im-vubu, *n.* 3, a hippopotamus.
vuka, *v. i.* awake, get up.
vula, *v. t.* open.
im-vula, *n.* 3, rain.
vuleka, *v. i.* be open.
vulela, *v. t.* open for.
um-Vulo, *n.* 6, Monday.
vuma, *v. t.* consent, agree to.
im-vume, *n.* 3, willingness, consent.
um-vundla, *n.* 6, a hare.
vusa, *v. t.* arouse, awaken.
vuta, *v. i.* blaze up; *pass.* become ripe.
vutiwe, *adj.* ripe, cooked.
vutulula, *v. t.* shake off.
vutuza, *v. t.* blow violently.
vuya, *v. i.* be glad, rejoice.
vuyisa, *v. t.* make glad.
u-vuyo, *n.* 5, gladness, joy.
vuza, *v. i.* leak.

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wa, *v. i.* fall.
wa, *v. i. aux.* do always.
ili-wa, *n.* 2, a precipice.
i-waka, *n.* 2, a thousand.
wela, *v. t.* cross (the sea or a river).
ama-wele, *n.* 2 *pl.* twins.
wena, *p. subst. 2nd pers. s.* thou.
wona, *p. subst. cl.* 6 *s.* it.
wona, *p. subst. cl.* 2 *pl.* they.
xa, *conj.* when.
i-xa, *n.* 2, time.
xaba, *v. t.* bar, tie across.
xakeka, *v. i.* be at a loss.
xàla, *v. i.* be anxious.
i-xàla, *n.* 2, anxiety.
i-xalanga, *n.* 2, a vulture.
u-xam, *n.* 1, a monitor or iguana.
i-xàma, *n.* 2, a hartebeest antelope.
u-xande, *n.* 5, *pl.* **ing-**, an oblong house
xàsa, *v. t.* support.
in-xaso, *n.* 3, support.
i-xego, *n.* 2, an old man.
xela, *v. t.* tell, inform.
xelela, *v. t.* tell to.
xèla, *v. t.* slaughter, kill.
um-xélo, *n.* 6, heart, will.
xenikweni, *conj.* when.
isi-xénxe, *n.* 4, a seven, the seventh.
i-xesha, *n.* 2, time.
xeshikweni, *conj.* when.
i-xina, *n.* 2, brass wire.
xinga, *v. i.* stick fast.
xoka, *v. i.* tell lies.
i-xoki, *n.* 2, a liar.
ubu-xoki, *n.* 7, falsehood.
xola, *v. i.* be satisfied, appeased.
xolela, *v. t.* pardon, forgive.
u-xolélo, *n.* 5, forgiveness.
u-xolo, *n.* 5, peace.
i-xolo, *n.* 2, bark (of a tree).
isi-xólo, *n.* 4, a chisel.
isi-Xósa, *n.* 4, the Kaffir language.
um-Xósa, *n.* 1, a Kaffir.
xovula, *v. t.* knead.
ya, *v. i.* go.
ya, *v. i. aux.* shall, will.
yala, *v. t.* admonish, exhort.
um-yalo, *n.* 6, exhortation.
yeka, *v. t.* leave alone, cease.
yena, *p. subst. cl.* 4 *s.* he, or she.
um-yeni, *n.* 1, bridegroom, husband.
u-yihlo, *n.* 1, your father.
u-yihlokazi, *n.* 1, your paternal uncle.
u-yihlomkúlu, *n.* 1, your grandfather.
yinina, *inter.* what is it? why?
i-Yiputa, *n.* 3, Egypt.
u-yise, *n.* 1, his father.
u-yisekazi, *n.* 1, his paternal uncle.
u-yisemkúlu, *n.* 1, his grandfather.
yona, *p. subst. cl.* 3 *s.* it.
yona, *p. subst. cl.* 6 *pl.* they.
za, (**iza**), *v. i.* come.
za, *v. i. aux.* be about to, do then.
ili-za, *n.* 2, a wave.
uku-za, *n.* 8, the coming.
zala, *v. i.* become full.
zala, *v. t.* beget, bear.
um-zali, *n.* 1, a parent.

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um-zalikazi, *n.* 1, a parent (female).
zalisa, *v. t.* fulfil.
zaliseka, *v. i.* be fulfilled.
zalisekisa, *v. t.* cause to be fulfilled.
ze, *adv.* naked.
zele, *adj.* full.
ubu-zele, *n.* 7, mucus.
i-zembe, *n.* 2, an axe.
um-zi, *n.* 6, a native village.
um-zi, *n.* 6, a rush.
um-zila, *n.* 6, a trail, track.
um-zimba, *n.* 6, the body.
um-Zimvubu, *n.* 6, the St. John's River.
zingela, *v. t.* hunt.
um-zingeli. *n.* 1, a hunter.
i-zinyo, *n.* 2, a tooth; *pl.* **amazinyo** and **amenyo**.
zola, be calm, still.
i-zolo, *n.* 2, yesterday.
zona, *p. pers. cl.* 3, 4, 5 *pl.* they.
zukisa, *v. t.* glorify, make renowned.
u-zuko, *n.* 5, glory, renown.
um-zukulwana, *n.* 1, grandchild.
um-Zulu, *n.* 1, *pl.* **ama-**, a Zulu.
i-zulu, *n.* 2, the sky, heaven.
zuza, *v. t.* gain.
zuzisa, *v. t.* cause to gain.
i-zwane, *n.* 2, a toe; *pl.* **amazwane**.
u-zwane, *n.* 5, a toe; *pl.* **inzwane**.
ili-zwe, *n.* 2, a land, country.
isi-zwe, *n.* 4, a tribe.
ili-zwi, *n.* 2, a word.
um-zuzu, *n.* 6, a time, a while.
um-zuzwana, *n.* 6, a short while.
isi-zukulwana, *n.* 4, a generation.

THE END

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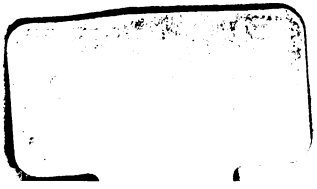
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